

# THE MONTH

Per menses singulos reddens fructum suum,  
et folia ligni ad sanitatem gentium.  
(*Apor.* xxii. 2.)

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JANUARY—JUNE

1938

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THE MONTH

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# THE MONTH

VOL. CLXXI

JANUARY, 1938

No. 883

## EDITORIAL COMMENTS

### The Sign to be contradicted

CHRISTMAS, a festival of such transcendent importance and essential gladness to those who "walk by faith," has been overshadowed from the first by the folly of the faithless—the world which ignored its Creator; His own who rejected their Redeemer. To-day, in spite of the glorious record of Christianity and the splendid vitality of the Church, God's living witness, vast multitudes of men have never heard of the Incarnation, whilst the number of those who are really Christians is too small to sway the public mind even of the Christian States. Consequently, the majority of Governments have become purely secularist in policy, and take no account of God. The Soviets have wiped out Christianity in Russia, without a protest from a single Power. The Mexican Government has tried to do likewise in its territory, and the United States has not stirred a finger to prevent the tragedy. And the scandal grows. The Church over a large part of Spain has gone up in flame and blood, and the only reaction of a host of Anglican dignitaries, Nonconformist ministers, members of Parliament, has been to hasten from this country to shake the bloodstained hands of the murderers of priests and the burners of churches, amid a chorus of approval from more highly placed Protestants remaining at home. Nay more, when owing to the inspiration of Sir Henry Lunn and others a United Christian Front was inaugurated amongst the British Churches last July, formally to oppose the Red attack on Christianity in Spain,<sup>1</sup> even this measure of reaction against atheistic Communism was later on publicly repudiated by a number of prominent "Christians" of various denominations.<sup>2</sup> There is something more morally shocking in this attitude than in the blank indifference of the thoughtless multitude.

<sup>1</sup> See THE MONTH, October, 1937, p. 296.

<sup>2</sup> Letter to *The Times* for November 29th.

**"Anti-Clerical" Clericals**

**T**HE *TABLET* (December 4th) aptly calls this amazing document, the signatories of which claim to be "specially eager to promote Christian unity and co-operation" yet refuse their sympathy to the Spanish Church on the grounds that "anti-clerical outbreaks in Spain" have no necessary connexion with Marxism, "A Landmark," for it denotes a further stage in the deChristianization of public opinion so common outside the Church, hastened in this case by latent but bitter anti-Catholicism. That evil spirit has blinded the authors to the true character of a Government, which, from the start of the Republic in 1931, was bent on deCatholicizing Spain, and persuaded them that Catholicism can be destroyed in that country and leave Christianity intact. The scandal to Christendom of the widespread condonation, here and in America, of outrages against religion unmatched in their atrocity and violence which have characterized the Red Government in Spain for the past two years, on the part of professing Christians has been immense. One expects little from the pink party politicians that misrepresent Labour here; they are acting according to their kind; but men "specially eager to promote Christian unity and co-operation" should have learnt better to overcome their prejudices. One prefers the honest hostility of the godless Communist.

**The Return of the Cardinal**

**I**N a few days we shall welcome home again, His Eminence, the Archbishop of Westminster, clad by the Holy See in the "martyr-scarlet" of the Cardinalatial state, to take up again his weighty role of witness to the supernatural in the midst of a generation, some of whose religious leaders, as we see, have frankly "conformed to this world." He will need all the help which his loving flock and the Catholic Church in England can give him, for, as his Advent Pastoral<sup>1</sup> shows, he has a wide and clear-cut objective of social regeneration before his mind in the exercise of his pastoral duty. He is not content that Catholics, at any rate, should tolerate any longer the unChristian and inhuman industrial conditions, which have resulted from the unchecked pursuit of material wealth and which, despite all the devices of State-machinery to pal-

<sup>1</sup> Now published by the C.S.G.

liate them, still divide our people into two separate and opposed nations. On the one hand are the proletariat—wage-slaves without property, without security present or future, without access to proper mental and spiritual development, without the means of real family life. On the other, stands the class that profits by their labour, yet fails adequately to realize or to fulfil its responsibilities and duties. What is remediable in this state of affairs can be discovered only by experience, but the Cardinal would have Catholics do their best to Christianize all social relations by the exercise of justice and charity, if only because otherwise things will go from bad to worse, and the worker, denied his rights by professing Christians, will accept the aid of professing atheists to secure them.

### **Catholic remedies true and tried**

**T**HERE is nothing new or strange in the means whereby it is proposed to set industry on the right lines again. Through the "divorce of economics from ethics," *i.e.*, through the uncontrolled pursuit of the profit-motive for a couple of centuries, without regard to the natural worth of the main factor in production, the human worker, the bulk of the nation became dependent for livelihood wholly on the labour market and, although the law, later and grudgingly, penalized attempts to exploit them these legal inhibitions did little to humanize their condition. It is for us Catholics, at the call of the hierarchy, by our own practice and by needful combination, to do what we can to restore to modern industry the old Catholic ideas of the worth of the human soul, brotherhood in Christ, the reality of the supernatural, the right to a family living wage, vocational employment, esteem for manual work, salvation through service. We can try to rebuild those Catholic "cells" in the economic body, the breakdown of which has brought about its maladies, but we must begin at home. Many of us have not yet realized that anything is wrong, whilst some of us (judging by petulant and mutinous letters appearing in the Press) are beginning to resent the prospect of being asked to revise and organize our social practice. "I am sick of the very mention of Catholic Action" is too common a phrase, uttered, no doubt, by those who have no knowledge of its need or no experience of its practice. It would be an indelible disgrace to English Catholicism if the presence at its

head of a leader so alert, so fearless, so energetic, so far-seeing, did not result in a permanent re-invigorating of our national Catholic life.

### **The North at Work**

**A**LREADY the North is astir. The first "Catholic Action" Congress, held at Liverpool on December 5th—8th, brought together under the leadership of the Archbishop an influential gathering of Catholics, lay and clerical, to commemorate the progress already made in co-ordinating the various forms of Catholic activity in the diocese, and to give fresh impetus to the three main objects of the Apostolate of the Laity, viz., the Preservation of the Faith, the Extension of the Faith and the application of charity and justice to the solution of social problems. These aims make clear that Catholic Action begins with the individual, who must know and practise his Faith before he can share it with others or apply it successfully to remedy industrial evils. Thus, the final effect will be the culmination of much previous personal correspondence with grace: the Catholic must teach by example: his efforts would be merely harmful if his conduct belied his profession. This was admirably insisted on, not only in the Archbishop's broadcast address based upon the doctrine of the Mystical Body, but in an important rescript sent to the Congress by the Cardinal Secretary of State, pleading for that permanent and fundamental unity which membership of Christ's Body implies and which is an expression of the fullness of Catholic truth, and stressing the unique opportunity given to Catholics at this crisis of the world's affairs to bring health and stability again to the social fabric and save Christian civilization. Very noteworthy was the appearance in strength at the Congress of a body of delegates from a new organization, which hopes to emulate in this country the energy and success of the French and Belgian *Jocistes*, the Young Christian Workers. The important parts taken in the Congress proceedings by the Archbishop of Liverpool, the Bishop of Hexham and Newcastle (deputizing for the Cardinal, already summoned to Rome) and Dr. O'Donovan, President of the National Board of Catholic Action, indicate that its general appeal was meant to be nation-wide, and so, we trust, it may be taken. Liverpool, the most populous Catholic diocese, has but set the example to the rest in marshalling its forces and appointing their leaders.

### Italy leaves the League

SOME years ago the departure of Italy from the League of Nations would have been regarded as catastrophic: her actual notice to quit, delivered with his customary vehemence by Signor Mussolini on December 11th, scarcely caused an additional ripple on the turbulent surface of European affairs. This was, unhappily, not a sign that the idea of collective security was now so firmly established that its abandonment even by a great Power could not shake it: it rather meant that the successive disappearance of Japan, Germany and Italy had left the League a mere shadow of itself with little prospect of regaining substance for a time; the more so that its continued association with Soviet Russia, a State which has no claim to a place within the comity of nations, remains to poison its every activity. The League is moribund and can be revived only when that passing portent of our day, the Totalitarian State, has itself perished as it must. So unevenly are the strength and resources of the world distributed that the issues of war and peace are set in the hands of the "Big Seven," and of these, America has always refused to take a hand in collective security, Japan, Italy, Germany and Russia are Totalitarian, and do not believe in it, whilst Britain and France, although all for collective peace in the abstract, have always made it plain that they reserved "vital national interests" in their pursuit of it. So, as a matter of fact, there is little to choose between them and the Totalitarians. No single one of them is prepared to place the interests of the collectivity—the peace and welfare of the world—above what it thinks of importance to itself. This canker at the heart of the League has made its failure certain from the start. None of its members that matter has been really convinced that the peace of the world is worth securing at the cost of considerable national sacrifice, that, given good will, national differences can be settled without war, and that, in any case, modern warfare on a large scale is so hurtful even to non-belligerents that international justice and charity demand its abolition. Even if that measure of foresight and enlightened self-regard should visit, simultaneously, six out of the Big Seven, the blind egotism of the seventh would still prevent the rest from applying to world affairs the principle which is the basis of ordered community life everywhere, viz., that unity and cohesion cannot be secured without a voluntary sacrifice of some degree



of individual liberty. And alas! most of the Big Seven are rampant individualists.

### **Machinery lacking Motive-power**

**T**HIS is what an Italian journalist calls the "inexorable exigencies of reality," which at present make a real League of Nations impossible. National blindness and national selfishness—defects of mind and will—stand in the way of what is, in itself, a rational and Christian conception, suggested and blessed by the Vicar of Christ. It is unjust to blame the moribund League as if it were a moral entity, responsible for its actions and omissions, whereas it is what its members have made it, an elaborate piece of machinery incapable of spontaneous activity and exposed to the danger of being used by the Powers only in so far as it suited national interests. Long before the Abyssinian débâcle, it received its death-blow at the hands of a British minister who, when Japan defied it, declared that he would take no step that might risk war. Its mishandling of the Abyssinian affair further showed that it could not wield the weapon of economic boycott with any effect. The fact is that such a boycott is a double-edged weapon, hurting the countries which try to inflict it, as much as, or more than, the victim. In trade, if not in politics, the world finds some measure of solidarity. And so, as far as the Great Powers are concerned, we are back again into the era of shifting and precarious alliances and the balance of power, which fills the European scene with peregrinating Foreign Ministers, seeking, like commercial travellers, custom and support from various clients. A result which savours of comedy, were it not for that grim comment—the recent announcement that the armaments-bill of the world has risen from £1,450,000,000 in 1932, to £2,400,000,000 in 1936, and shows not a sign of a halt. Nevertheless, let us hope that the League will be kept in actual being, not even "closed, pending reconstruction and repairs." It is the hope and support of the small nations, it gives them a means of expressing their aims and ideals, and ventilating their grievances; above all, in its International Labour Office, its Permanent Court of International Justice and other world-wide Commissions, it keeps alive the conception of world solidarity and maintains a strong public opinion against the selfish isolationists who, from the very fact that they are one-man States, have happily no likelihood of permanence.



### Faults in the League

AT this time of stock-taking, there are several considerations which the Commission at work on League re-organization should not overlook. The first is, as before mentioned, that the adhesion of the "World's Enemy No. 1," Soviet Russia, contaminates the whole League atmosphere. Even if the new Constitution, introduced by the farcical elections of December, really makes it a Nationalist State, still its formal, thorough and diabolical denial of God and His moral law, makes it unfit to associate with those who feel, vaguely enough at times, that Christianity is the basis of their civilization. If the morals of an institution are those of its worst associates to what depths of depravity is the League heading which admits Stalin's mouthpiece into its inner councils. Certainly, contact with Russia during the three years of its membership has done much to destroy the prestige of the League. Again, the Genevan establishment, as a *Tablet* article (December 18th) points out, has become a permanent bureaucracy, instead of receiving a periodical influx of new ideas: a bureaucracy, moreover, exposed to the intrigues of those dark international forces which, banished from Italy and Germany, still corrupt the public life of the Continent and, but for General Franco, would have destroyed Catholic Spain. It is no use trying to reform the League on wholly secular lines, for its purpose is to promote international morality the basis of which is and must be the acknowledgment of the divine law.

### Christ or Antichrist?

THE suggestion that the protracted civil war in Spain should be ended by some sort of compromise is attractive to all who hate the wholesale destruction of human life, but argues, in this case, want of realization of the real issue. That we have dwelt on often enough in these pages and, though efforts were made even by Catholics to obscure it, the Spanish hierarchy's letter has put it beyond dispute. The question is whether Spain is to continue to be a Catholic country or not, and this necessarily ranges on the Red side those who hate Catholicism more than militant atheism. How can any stable or tolerable association be imagined between those whose first aim, openly avowed by the "moderate" Azaña as early as 1931, is to deChristianize the country, and those who know

that even the material prosperity of Spain, as well as the interests of God and of religion, is bound up with the prevalence of sound Christian principles. Compromise would be possible only on a spurious neutrality between God and atheism, such as is professed by laicism everywhere, and always degenerates into anti-Christianity. Let the Reds shed their satanic hatred of the Faith, rebuild the churches they have wantonly destroyed and tolerate, if they cannot yet echo it, their country's traditional worship of God, and the victorious Nationalists will not show themselves hard on the dupes of an alien communism, who have, perhaps, never had a chance of knowing the truth.

### **The Errors of *Sept***

**A**LTHOUGH the French paper *Sept*, a Catholic periodical, which took a wrong view of the Spanish situation to start with, to the scandal of better-instructed Catholics everywhere, has ceased to exist under its old name and editorship, its plea for an impracticable neutrality between political parties whatever their colour still finds echoes on account of its pretensions to a more perfect morality. Accordingly, we are glad to requote from *The Tablet* (December 18th) an exposure of that plea, at once scientific and thorough, which should effectively prevent its revival, and which is taken from the *Revue Catholique des Idées et des Faits*. In reply to a defence of *Sept*, the *Revue* writes:

. . . in the concrete, in a given country, at a given period Catholicism is necessarily mixed with politics, interested in its conflicts and forced into participation. Its transcendence authorizes it to judge political forms and activities, no doubt, but what right has one to conclude that such transcendence forbids all political option under any circumstances? Where in the world does one find Catholics who are nothing but Catholics? . . . And *Sept*, which preached abstention from politics, was full of it and of the Left variety, thus making political divisions worse confounded. *Sept* never ceased to assert that in Spain, Catholicism should rise above the civil war and that for Catholics, their perfection, if not their duty, consisted in keeping out of it. Never a word about the duty of Spaniards as Spaniards: only of Spaniards as Catholics; as though patriotism, love of one's country, its history,

its greatness and its glory, anxiety for its future, were for a Catholic nothing but accessories. . . The solemn intervention of the Spanish Bishops fortunately blew aside the mists and errors piled up by *Sept*, for they did exactly what *Sept* had told us not to do: they took sides.

These clear and weighty words deserve wide dissemination for in a world wherein the Catholic citizen, if he is to serve Cæsar as well as Almighty God, must often fight for justice with the political weapons at hand, such dereliction of duty on the plea of greater perfection would be criminal. The Church has nothing to do with party politics, but her members may be compelled to have much.

### French support for General Franco

LAST month in the interests of the Faith we quoted the stern condemnation, by a high Vatican official, of certain articles in another French contemporary, *La Vie Intellectuelle*, which, without any qualification, charged the Church herself with responsibility for the chaotic state of contemporary morals. It is now our duty, as well as our pleasure, to record the subsequent edifying and whole-hearted apology and retraction made by its editors. Evidently the "intellectuals" are becoming a source of anxiety to the Church. The social ferment has revealed such injustice and provoked such generous indignation that it is not easy to speak of it with moderation, especially as many, whose business it should be to protest in the name of Christianity, seem to be unaware of it or to keep unworthily silent. But unauthorized *francs-tireurs* may endanger rather than help the Church militant. We have guidance ample and direct enough in the writing of Popes and prelates, the *magisterium* of the Church. As if to display their sense of what is rightly expected of them and to atone for the vagaries of some of their fellows, a number of prominent Frenchmen (some of their names are given in the *Catholic Herald*, December 17th) have signed a manifesto of adhesion to the Nationalist cause in Spain declaring—"We cannot but desire the triumph in Spain of civilization as against barbarism, order and justice against violence, tradition against destruction" and so forth. That this tribute appears only some eighteen months after it was demanded by the events is only another token of the strength and permanence of the lying Red propaganda which clouded the facts from the first.

### Celibacy of Anglican Clergy

CATHOLICS need take only a mild interest in the discussion, pro and con, of the "Celibacy of the Clergy" which is making one of its periodical appearances in *The Times*. It originated in a suggestion by some prominent laymen that, owing to financial stringency in the Anglican Church, curates on small stipends should be dissuaded from early marriage, and the needs of the foreign missions should be supplied mainly by celibates. No one advocated celibacy on religious grounds. The counsels of Christ and St. Paul on the subject were not mentioned. One was left to infer that the early Church had an open mind on the subject. No one suggested that the main duty of the clergy is to offer the ordained Sacrifice to Almighty God: on the contrary, Dr. Driver said, in true Elizabethan spirit, that the laity "did not want 'armies' of massing priests." The Archbishop's reply to the memorial was to refer it to a Commission, but "the feeling of the house," judged by *The Times* debate, was that the English people prefer a married clergy as conforming better to their ideals and requirements. Another recent incident, exhibiting the odd notion of faith professed by many Anglicans, was the announcement by a prominent lay Churchman that, disgusted by the more rigid (!) attitude taken by the Bishops on the question of divorce, he had determined to join the Society of Friends!

### Secular Politics

THE visit of Signor Mussolini to Germany proves what one long suspected—that his political attitudes are dictated by pure expediency. For he cannot be ignorant that Herr Hitler is engaged in a desperate conflict with Catholicism in Germany, using the foulest means to discredit the clergy and to corrupt Catholic youth, preparing to plunder the goods of the Church as he has abolished "confessional" schools—all in the service of a crazy ideology of race, which has already sacrificed a whole people within the bounds of Germany. Yet the head of a Catholic State does not scruple to ally himself with this unjust persecutor of Catholicism on the plea that the communist menace demands their close association. The communist menace may be real enough, though stifled in Germany and banished from Italy, but the Duce ought to know that the strongest bulwark against Communism is the

Catholic Church which Herr Hitler is bent on exterminating. And by his alliance with Japan, on the same remote plea, the Italian dictator has exposed the numerous and zealous Italian missionaries in China to extreme peril. Moreover, his invitation addressed to Herr Hitler to visit Rome shows extraordinary disregard for the august dignity of the Pope, and for the feelings of the Italian people. "Catholic is as Catholic does" and, judged by that test, the Duce's esteem for Catholicism does not seem very robust. Even on the lower level of politics, such disregard for the convictions of the world-wide Church seems little calculated to help him in his plans for the good of Italy.

### Francis Thompson

A TRULY Catholic way of celebrating the anniversary of the death of some great figure is to have the Holy Sacrifice offered in thanksgiving to God for His gift in His creature and in suffrage for his eternal welfare. Thus, we are glad to note, our incomparable G.K.C. is being honoured amongst us. Thus for many years past has the memory of the much-loved Father Charles Plater, social leader, been kept alive. But British Catholics, although appreciative, on occasion, of Francis Thompson's lavishly bestowed gift of song have not yet developed a "cultus," whether literary or religious, for one who wedded with such effect literature to religion. It has been reserved for devotees in the States—and fitly in Boston, the literary centre of the States—to commemorate by a Mass of Requiem, by an exhibition of MSS. and by appropriate addresses, the thirtieth anniversary of the poet's death. The scene was Boston College, S.J., always to the forefront in affairs of culture, which some years ago held an "academy" in honour of Chesterton then on a lecturing tour in the States. We over here have a chance of reviving our interest in the poet and his unique message through the recent inclusion in the "Oxford Editions of Standard Authors" of the definitive complete collection of his poetic works, a beautiful 3s. 6d. volume, bound in fine leather, edited by Wilfrid Meynell, and enriched by a compendious bibliography giving the original source and date of each separate piece, and other explanatory details. It is much to be desired that a wide dissemination of this volume amongst our schools should acquaint the coming generations of Catholics with the treasure they possess in Francis Thompson.

Although "he scorneth for his song the loud shouts of the crowd," yet there are multitudes who could feed mind and soul with much profit on what the modern crowd is too dull to appreciate.

### Coming Events . . .

THE cost of paper and printing and binding has grown and is growing. It is said that the dislocation caused by preparation for war is thus adding to the cost of the works of peace. We do not grudge the increase of production-costs owing to increase of wages or shortening of hours: our advocacy of justice to the worker is more consistent. But we do resent costs which have grown because of rings and trusts and such trade injustices, which increased demand so often creates. These bewailings are meant to lessen our readers' surprise if in the course of the year we should be obliged to cut down the number of our pages or even advance our price! It would be sad, if a proceeding forced on us in the midst of the Great War, became again inevitable twenty years after its close.

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## *Epiphany Carol*

THE King was throned on Mary's knee  
 When rode to Bethlehem  
 To offer gifts royal vassals three—  
 His Star had summoned them.

The first paid homage with his gold  
 Before the Holy Child:  
 The baby hands enclosed the old,  
 And Mother Mary smiled.

The next a silver censer swayed,  
 Down-bent upon the floor:  
 His gift a mist of sweetness made  
 And Mary smiled once more.

The third laid myrrh before His feet;  
 Met welcome like his peers;  
 But Mary's smile, as ever sweet,  
 Now hid a heart of tears.

W. REITH.

## CONFESSION IN THE DARK AGES

**A**LMOST a century has now elapsed since the Rev. S. R. Maitland, D.D., Fellow of the Royal Society, and Librarian of the Lambeth Library, published his important work "The Dark Ages." His sub-title declared it to be "a series of essays, intended to illustrate the state of religion and literature in the ninth, tenth, eleventh and twelfth centuries." This time-limitation, however, was not strictly adhered to, for one of the most notable chapters in the volume was concerned with the history of St. Eligius who lived and died before the year 700. Practically speaking, we may say that the term "dark ages," in accordance with the practice of those who used it before Maitland wrote, is a convenient, if somewhat vague, designation for the whole of the period during which Merovingian, Carolingian and Norman rulers swayed the fortunes of western Europe. There cannot, I submit, be the least doubt that during all those years the practice of confession to a priest with a view to the remission of sins was in active operation. That the dogmatic teaching regarding the Sacrament of Penance, which was in the end to be formulated authoritatively by the Council of Trent, was, for a long time, imperfectly apprehended alike by clergy and laity, is eminently probable; indeed we need not hesitate to say that the fact is certain. There was development here, as in the case of nearly all the other Sacraments. On the other hand, the fundamental principle that the properly constituted ministers of the Church, notably her bishops, were empowered by divine commission to forgive sins was recognized from the beginning. It is Dr. H. C. Lea's refusal to admit this, or at any rate his evasion of the issue, which vitiates the whole argument of his "History of Confession." In many of his contentions and especially those which affirm a change of attitude between early and modern practice he is no doubt justified, but the essential point is that the claim to forgive sins was always there. The fact that in the first ages we hear little of anything but public penance may readily be explained, and in any case it only proves a certain reluctance on the part of the faithful to seek pardon at the cost of the very rigorous expiations which were then in force. There is absolutely nothing which forbids us to believe that though the penance



was public the confession in many cases was secret. The congregation frequenting any church would be aware that certain members took their place among the ranks of the penitents and were, for long periods, excluded from communion, but they did not necessarily know the nature of the avowals which had entailed the infliction of these penalties. In many instances no doubt the scandal had been notorious and patent to all, but when there was question of adultery, incest, etc., it is probable that publicity had been successfully avoided, and nothing requires us to believe that such sins could only obtain pardon at the cost of open disclosure. We have, in fact, direct evidence to the contrary.

In a short article like the present it would obviously be impossible to deal with even a fraction of the misrepresentations for which Dr. Lea is responsible in the crowded pages of his "History of Auricular Confession." I propose, therefore, here to confine myself in the main to the use of confession in the dark ages, an observance which, according to Dr. Lea, was practically non-existent except in the form of public penance for sins disclosed to the whole assembly of the faithful. This, in his view, was merely a matter of discipline, and it was terminated, not by an absolution, but by a reconciliation which had no more direct bearing upon the soul's status before God than in a later age the reversal by civil authority of a bill of attainder would have. This, I contend, is a perversion of the true facts, with regard to which it is certainly not sufficient to say, as Dr. Coulton says, that the American scholar only "Post-dated the system by a century or possibly more."<sup>1</sup> But before we can profitably deal with the conditions which prevailed in the early or late Middle Ages, it is important to take notice of the very definite attribution to bishops of the power to forgive sins, dating from the earliest ordination rituals of which we have knowledge.

When Dr. Lea asserts that "the transmission of the power of the keys from the apostles to those who were assumed to be their successors is the most audacious *non sequitur* in history,"<sup>2</sup> the pronouncement suggests two comments. The first is that the power of consecrating the Eucharist, *i.e.*, of bringing upon the altar the Body and Blood of Christ, is a still more stupendous prerogative than the forgiveness of sins. Nevertheless, its transmission to the rightly ordained ministers

<sup>1</sup> G. G. Coulton, "Sectarian History," p. 83.

<sup>2</sup> "History of Auricular Confession," Vol. I, p. 109.



of the Church was taken for granted, as all early Christian literature proves, from the time of the apostles themselves. But secondly, although the exercise of the power of the keys is somewhat less clearly attested in the first and second centuries than the offering of the holy sacrifice, still evidence of the former is not entirely lacking,<sup>1</sup> and we have from the beginning of the third century the very momentous authority of the earliest Church Orders. It is only in comparatively recent years that Dom Connolly, supported by the practically unanimous adhesion of liturgical scholars of all creeds, has identified what was formerly known as the "Egyptian Church Order" and has proved it to contain the ordination formulæ in use at Rome itself a hundred years before the time of the Emperor Constantine. Here, in the prayers used for consecrating a bishop, the consecrator says:

Give, Thou knower of the heart, Father, unto Thy servant whom Thou hast chosen for the Office of bishop, that he may feed Thy flock and minister as priest to Thee without blame, serving Thee continuously by day and night, supplicating to see Thy face worthily that he may offer Thine oblation in Thy holy Church in the spirit of the fulness of priesthood, having authority to forgive sin according to Thy commandment and give the ordination of Thy ordinance and loose all bonds of iniquity according to the authority which Thou gavest to Thy apostles.\*

What is especially worthy of notice is that the reference to the forgiveness of sins is not peculiar to this Roman text. We find it in the Order known as the "Canons of Hippolytus," which is preserved to us only in an Arabic version, as also in the "Apostolic Constitutions" which certainly were drafted in Syria before the end of the fourth century, and further, in what is called the "Testament of Our Lord," again a document of Oriental origin. Now it is essential to note that the Almighty is besought to bestow upon the bishop not only power to "offer the oblation" but also "authority to forgive sins according to Thy commandment." The original was Greek and the Greek phrase was ἀφιέναι ἀμαρτίας, or in Latin *dimittere peccata*, but these are the very words in which, as we learn from more than one passage in the Gospels, Our

<sup>1</sup> See Adhémar d'Alès, "L'Edit de Calliste," pp. 68-84.

<sup>2</sup> R. H. Connolly, "The So-called Egyptian Church Order," in the Cambridge series of "Texts and Studies," pp. 16-19.

Lord claimed a power which to the unbelieving Jews seemed blasphemous. "Who," they murmured, "can forgive sins but God alone?" (*Τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ μόνος ὁ θεός;*)<sup>1</sup> It is incredible that those who framed the text of these Church Orders could have been blind to the fact that they were including among the bishop's prerogatives the right to speak as Our Lord did, to proclaim authoritatively that the sinner was released from the *guilt* of his sins. It was not a mere remission of penalties, or a reinstatement in privileges which had been forfeited. It was something quite different from that control over membership which may be conceived to belong to the presiding officials of any corporate body. Moreover, in the phrase "loose all bonds of iniquity according to the authority which Thou gavest to Thy apostles," there is a plain reference to the passage in St. John's Gospel "whose sins you shall forgive they are forgiven them, whose sins you shall retain they are retained."

It is not my purpose in the present article to discuss the practical effects of this belief so far as it affected the Church in the first five centuries. I have spoken elsewhere<sup>2</sup> of the reasons why little mention of private confession can be expected in our earliest records. It may also be admitted that there were forms of episcopal consecration which did not include any reference to the power of forgiving sins. The so-called Euchologium of Serapion, Bishop of Thmuis (c. 355) presents a case in point, but in this document the ordination formulæ (if they really are ordination formulæ) for both priest and bishop are equally silent regarding the power of consecrating the Eucharist. But from this silence no one will pretend that the power of consecrating the Eucharist was not meant to be bestowed upon priests. In the ordination forms of the Leonine and Gregorian Sacramentaries, there is similarly no formal mention of either Eucharist or Penance, but on the other hand in the Gelasianum, the use of which was widespread in western and central Europe before the Gregorianum gradually replaced it, much emphasis is laid upon the bishop's power to forgive sins. In the *Sint speciosi* clause of the ordination formula we find the words: "Give him, O Lord, the keys of the Kingdom of heaven that whatsoever he shall bind on earth may be bound also in heaven, and whatsoever he shall loose on earth may be loosed in heaven, and whose

<sup>1</sup> See Luke v, 21; and compare Luke vii, 49; Matt. ix, 6; Mark ii, 10.

<sup>2</sup> See THE MONTH, December, 1928, p. 540.

sins he shall retain do Thou, O Lord, vouchsafe to retain." <sup>1</sup> There can, I think, be no question that from the earliest days and notably throughout the Merovingian period a power of forgiving sins was understood to reside in the bishop. He was then the only real "parochus" and possessor of jurisdiction, the rest of the clergy being vaguely recognized as his assistants. Whether priests and even deacons also shared this power, whether it could be exercised before the appointed penance had been performed, whether confession could be made to a priest or deacon with a view to the absolution which would afterwards be pronounced by the bishop, whether there was then a quite clearly understood distinction between venial sins and those that were capital or grievous, whether the process of confession and pardon was an outward sign of inward grace and thus belonged to a special category of holy rites which we now call Sacraments—these and many other questions remained for centuries without a definite and authoritative answer. Meanwhile, the faithful clearly understood that their sins *could* be forgiven by the rightly appointed minister of the Church, that they themselves would be guilty of a sacrilegious presumption if they approached the altar to receive the Body and Blood of Christ until the load of guilt was washed away, and that they could only be cleansed of their more grievous transgressions by a humble confession, on occasion of which certain penitential exercises were assigned them culminating for the most part in the duty of presenting themselves on Maundy Thursday to receive the bishop's formal absolution.

It may readily be admitted that Dr. Lea in his laborious study of the works of Morinus, Amort, etc., as well as of Gratian's "Decretum," of the "Sentences" of Peter Lombard, of Theodulfus and many Carolingian writers, has been able to show that the practice of the early Middle Ages was often at variance with the conclusions finally reached by the scholastics of a later period. But this constitutes no sort of proof of his main contention that auricular confession was simply an invention of priestcraft, cunningly designed for the subjugation of the laity and the aggrandizement of the sacerdotal caste. Although our American critic is rather careful not to commit himself to explicit propositions, the impression

<sup>1</sup> See, for example, the so-called "Pontificale Lanaletense," written in the late tenth century, which has recently been edited for the Henry Bradshaw Society by Canon G. H. Doble, pp. 87—88.

he seeks to produce by his continued suggestion that the exhortations to make confession were reiterated because they produced no effect, that the cumbersome ritual provided for confession was impracticable if any considerable number of penitents had to be dealt with and so forth, may be clearly gathered from later writers who have accepted his book as a profoundly learned study of the subject. I have quoted elsewhere<sup>1</sup> the monograph on little St. William of Norwich edited by Dr. Augustus Jessopp and Dr. M. R. James, a work printed by the Cambridge University Press. In this the former writer declares that in the second half of the twelfth century "auricular confession had not yet been made obligatory," and further that "slowly, very slowly, the general confession of guiltiness and sinfulness in which the whole congregation joined audibly, developed into the private confession to a priest, and this was first imposed upon all the faithful by the famous canon 'Omnis utriusque sexus' of the Lateran Council of 1216." This non-obligatoriness of confession is certainly insinuated by Dr. Lea, and it is also true that it was only in 1215 for the first time that those who neglected to make their confession and receive Communion at least once in the year were excluded from any participation in the services of the Church and deprived of Christian burial. But surely many things are obligatory upon all people who wish to lead lives of decent observance, even though the injunctions are not enforced by so severe a penalty as excommunication.

The fact is that in dealing with the Merovingian and Carolingian period Dr. Lea gives a very inadequate idea of the amount of evidence available to establish the well-understood duty of confession as also the fact that this duty, even if found irksome by many, was by no means neglected. Those medievalists who have devoted special study to this period, even though they have no sympathy with the claims of Rome, are inclined to emphasize strongly the influence which the practice of confession had in implanting Christian principles among the still barbarous peoples of Germany and Gaul. Hauck, the author of the "*Kirchengeschichte Deutschlands*," which is regarded by scholars of all creeds as a work of the very first authority, declares that the practice of auricular confession was already general in Ireland in the sixth century. It may be remembered that Dr. Lea, with the full approval

<sup>1</sup> See *The Tablet* for February 25, 1905, pp. 203-204.

of Dr. Coulton,<sup>1</sup> declares that St. Malachi, about the year 1132, introduced it for the first time, among other unknown rites, "when he Romanized the Irish Church." This is not "post-dating the system by a century or possibly more"; it is an indefensible ignoring of six hundred years of evidence. Hauck on his side declares that "what Columbanus had once sighed for was now (c. 800) generally expected of the devout faithful," and referring in particular to Alcuin he goes on: "It was not Alcuin's idea that the duty of confession concerned only monks and their scholars; everyone, young or old, man or woman, in the cloister or out of it, was bound to confess his sins to the priest." And, finally, the Lutheran scholar, in spite of his dislike for the practice as an institution, feels constrained to add that, at that period, "after the preaching of the word of God, confession was the most powerful means which the clergy possessed of exercising a good influence upon the souls committed to their charge."<sup>2</sup>

Without delaying to point out that Caspari and a number of other non-Catholic medievalists in Germany fully endorse the view just expressed, I may call attention to what has recently been written by R. H. Hodgkin in the first part of his "History of the Anglo-Saxons." I do not commit myself to his interpretation of what he records, but it is evident that he, like Hauck, accepts the fact (in acute opposition to Lea's contention) that as early as the seventh and eighth centuries the prevalence of the practice of confession was exercising a powerful influence upon the life of Christians. "The idea," he says, "of substituting private confession for the public confession in church required in earlier centuries, had been developed by the Welsh and Irish. Theodore recognized that the Celtic practice, though novel, was salutary. . . It is his acceptance of the usage of private confession which is now recognized as a turning-point in the history of the western Church."<sup>3</sup>

What I particularly complain of in Dr. Lea's treatment is that while stressing every point which presents the call to do penance in this form as ineffective and scornfully disregarded, he does not make his readers acquainted with a tithe of the evidence which would suggest a contrary conclusion. Whenever he comes upon a passage in synodal decrees or in a

<sup>1</sup> See Coulton, "Sectarian History," p. 80; Lea, "History of Confession," Vol. I, p. 208.

<sup>2</sup> Hauck, "Kirchengeschichte Deutschlands," Vol. II, p. 727.

<sup>3</sup> R. H. Hodgkin, "A History of the Anglo-Saxons," Vol. I, pp. 308-9.

sermon or treatise exhorting the people to make their confession, he interprets it as an acknowledgment of failure, but if on the other hand in similar texts no reference is made to the subject he draws the conclusion that confession was not practised or even known. Of the significance of the *Beichtformeln*, a primitive anticipation of the examinations of conscience we now find in our prayer books, no idea is given; they are, if I mistake not, entirely ignored. Yet it is the documents of this character which preserve for us the very earliest specimens we possess of the Teutonic vernacular in the eighth or ninth century. Out of some fifty documents which have been collected as best illustrating the primitive forms of German speech, no less than twenty-one are lists of sins made out for use in confession. Similarly in our own country the recurrence of the word "shrift" in documents older than the Norman Conquest is most remarkable. The ordinary word for parish was *scrift-scir* (i.e., confession district). Every man was supposed to have his proper confessor, or *scrift*, that is to say his parish priest. A child was taught to pray for his confessor (*scrift*), and a *scrift-boc* or copy of the *penitential*, which, for the direction of those who heard confessions, contained a sort of tariff of penances proportionate to each sin, was supposed to be kept in every church of importance. Of all this Dr. Lea tells his readers nothing.

So again many of the most striking evidences of the importance attached to confession by those who instructed the people are entirely passed over. Dr. Lea, according to his biographer, prepared himself for his historical work by reading through the 217 volumes of Migne's Latin Patrology. He seems, however, to have missed a good many tractates and passages that had an important bearing on the subjects in which he was interested. Take, for example, the little work, known as "Scarapsus," written before the middle of the eighth century by St. Pirminius, an abbot who settled at first near lake Constance and afterwards founded the monastery of Reichenau. The interest of this book lies in the fact that it was compiled to furnish an idea of how the laity, mostly ignorant peasants, should be instructed. He includes amongst many other wise directions, such precepts as the following: "Let no one who has fallen into grievous sin (*nemo cum capitalibus criminibus*) presume to communicate of the Body and Blood of Our Lord before he makes his con-

fession and does true penance according to the direction of the priest, as the ordinances of the Church require." Then, after developing this and making reference to the words of St. Paul "he that eateth and drinketh unworthily, etc.," and to those of Our Lord "unless ye eat the flesh of the Son of man, etc.," he reiterates "Therefore I charge you that every Christian who after his baptism has fallen into grievous sin, must make clean confession to the priest and do true penance, and when that penance has been performed, he must, at the time that the priest has appointed him, make his offering to the priest and receive communion of the Body and Blood of Christ."<sup>1</sup>

There are many such references, entirely passed over by Dr. Lea, which it would be impossible to indicate in this short article. Even when our American historian does take notice of a text, his account in many cases proves on examination to be entirely deceptive. In Vol. I, p. 417, he informs us that "in the sixth century St. Benedict tells his monks that any sins of the soul should be made known to the abbot or to someone else who can cure their wounds without making them public." On this he comments in a footnote that "towards the close of the sixth century this injunction is repeated by St. Paulinus of Aquileia, 'De salutaribus Documentis,' cap. 52." St. Paulinus of Aquileia certainly did not live in the sixth century but in the eighth, and what he says in cap. 52 is little to the point, but in cap. 33 he tells us something much more to our purpose. There it is stated that: "when we ought to receive Him [in holy communion] we must have recourse to confession and penance, and we must carefully scrutinize all our doings, and hasten to wash away our sins by confession and true penance, for fear lest, harbouring the devil within us like Judas the betrayer, we perish miserably, prolonging and hiding our sin, day after day."<sup>2</sup> So again when Dr. Lea makes reference to the homilies printed under the name of St. Eloi he quotes passages which seem to favour the idea that sin could be remitted in half a dozen different ways, but he entirely ignores other statements occurring therein in a quite opposite sense. These insist upon the need of submitting grave offences to the judgment of the priest that he may impose adequate penance, and also attest

<sup>1</sup> See G. Jecker, "Die Heimat des hl. Pirmin" (1927), p. 58. The treatise is also in Migne, P.L., Vol. LXXXIX, cc. 1029-1050.

<sup>2</sup> Migne, P.L., Vol. XCIX, c. 231.



the claim of the bishop to speak in the name of Christ when bestowing absolution. Characteristically Lea assumes that the homilies are the genuine writings of St. Eloi in the seventh century. They cannot, in fact, as Vacandard has shown, be older than 875, but they prove, at any rate, the importance attached to confession in the Frankish dominions during the lifetime of our own Alfred the Great.<sup>1</sup>

It is this sort of thing which, as I have before stated, occurs over and over again, and it is this which led me to say that "the attempts I have made to follow up Lea's trail have always ended in a more deeply rooted distrust of every statement made by him."

It would easily be possible to cite a number of other examples, but it is useless to labour the point.<sup>2</sup> Let me conclude this article by repeating, what I have quoted elsewhere before, a passage from the English poet Cynewulf in the latter half of the eighth century describing the day of judgment :

There they abashed, o'erwhelmed with ignominy  
 Shall wander giddily, bearing their evil deeds,  
 The burden of their sins, whilst all folks gaze.  
 'Twere better for them had they erst felt shame  
 For each base deed and each transgression,  
 For all their evil works, before one man,  
 Telling God's servant that too well they knew  
 Ill deeds within them. The confessor cannot look  
 Through the flesh into the soul, whether a man  
 Telleth truth or lie, when he his sins avoweth.  
 Nathless a wight can heal each noxious ill  
 Each unclean sin, if he tell it but to one;  
 And none may there conceal, on that stern day,  
 Guilt unamended; multitudes shall see it.<sup>3</sup>

Can anyone doubt that the man who wrote these words, in all probability a monk, was familiar, long before the time of King Alfred, with the practice of confession very much as we know it, and that he believed that by this wholesome and secret ritual his sins were washed away and that he was enabled thereby to receive without presumption the Body and Blood of his Saviour?

HERBERT THURSTON.

<sup>1</sup> See Migne, P.L., Vol. LXXXVII, cc. 610, 636, 637, 648, 649, etc.

<sup>2</sup> I should like in this connexion to commend the important essay of Franz Hautkappe, "Über die altdeutschen Beichten und ihre Beziehungen zu Cäsarius von Arles" (1917).

<sup>3</sup> Cynewulf's "Crist," Gollancz's "Translation," ll. 1297-1311.



## A VERSATILE JACOBEOAN :

SIR KENELM DIGBY : 1603—1665

**T**HE man of action is attractive to some ; the man of pure thought, equally so to others. When one man unites the two characters, as once was more common than it is to-day, interest is irresistible.

Sir Kenelm Digby—son of the Sir Everard who, in 1606, was executed for his part in the Gunpowder affair into which several hot spirits among the persecuted were driven or led by the cunning and cruelty of a persecuting Government—was educated at Oxford, knighted by James I, and employed in public affairs by Charles I. He ripened early. He was brought up a Catholic, but his education in the Faith must have been rather haphazard, for he entered Oxford at the age of fifteen, having previously spent some time in Spain. Perfection or even balance of character is not claimed for him ; much must be allowed to one who, young and spirited, lived in days of religious confusion and political vicissitude. But he was one of that time's versatile breed, "hydroptic with a sacred thirst" for knowledge of any kind—the stars, strategy, flowers, medicine, antiquities ; and for pseudo-knowledge—alchemy, the philosopher's stone, the vital elixir, and occultism. At twenty-five, Digby helped to raise, largely at his own expense, several vessels and attacked a Venetian fleet, a defiance of international law familiar in those times. When, after a few years' forgetfulness of his Faith, he was reconciled to the Church, he became a marked man to the Cromwellians and was imprisoned. While serving his time, he wrote something little known which will keep his name alive for lovers of literature's byways : the "Observations" on Sir Thomas Browne's "Religio Medici," the fantastic Norwich knight's statement of the faith of a doctor. While in prison, Digby received from the Earl of Dorset (Dryden's patron) something to relieve "the tediousness of my restraint"—news of Browne's book, then just published. Eagerly he pounced on the work itself the moment he had sent "to Paul's churchyard for this favourite of yours."

I was newly gotten into my bed. This goodnatured creature I could easily persuade to be my bedfellow, and

to wake with me as long as I had any edge to entertain myself with the delights I sucked from so noble a conversation. And truly, my lord, I closed not my eyes till I had enriched myself with, or at least exactly surveyed all the treasures that are lapped up in the folds of these few sheets.

The reading of it, and the immediate writing of the "Observations" on it, were all completed within twenty-four hours. Browne's meditations fill 138 pages, and Digby's comments take up 60 pages. That gives a measure of his quality, his zest for recondite learning, his speed and thoroughness. Such men would rarely be considered by an orderly don as systematically educated. But they had robust and hungrily acquisitive minds, and massive native common sense, which have their countervailing advantages.

If Browne had genius and a rich, tolling prose style, Digby on the other hand had by now the teaching of the Church behind him; and on all matters of clarity, logic and dogma he has hold of the better end of the stick.

Sir Thomas professes himself as yet not clear upon the doctrine of the immortality of the soul. Sir Kenelm comments: "Surely this acute author's sharp wit, had he orderly applied his studies that way, would have been able to satisfy himself with less labour and more plenitude. Yet the little philosophy that is allowed me, for my share, demonstrateth this to me as well as faith delivereth it." However, this astonishing man mentions that on this question also he has "taken up in the first draft two hundred sheets of paper" in a "total survey of the whole science of bodies, and of all the operations that we are conversant with, of a rational creature." In that treatise, he had "endeavoured to show by a continued progress, and not by leaps, all the motions of nature; and unto them to fit intelligibly all terms used by our best secretaries; whereby all fantastic qualities and moods, introduced for refuges of ignorance, are banished from commerce."

This intellectual activity was displayed on the eve of the foundation of the Royal Society, and it compares well with that exercised by the lights of the Victorian and modern eras. It is instructive and at times exhilarating to watch these men go through their various gambits; like "the Admirable Crichton" of the previous generation, excelling in ways so different as debate, duelling, hawking, poetizing, riding, sail-

ing, physical experiments, rhetoric, logic, chivalry, adventure, war and domesticity.

Digby believes intensely in the Catholic Faith, but on every page he appeals also to reason. Thus, gently putting the dear old dreamer of Norwich right on the theme of eternity's distinction from time and succession, he says:

This I aver, not as deriving it from theology and having recourse to beatific vision (for so, only glorified creatures should enjoy such immense knowledge), but out of the principles of nature and reason, and from thence shall demonstrate it to belong to the lowest soul of the ignorantest wretch whilst he lived in this world, since damned in hell. A bold undertaking, you will say. But I confidently engage myself to it.

And predestination, too, Sir Thomas (he thinks) "quite mistakes."

The truth is, Browne was a genius, a visionary and recluse, following his own whims and fancies—one of the first of subjectivists. That was his charm to Coleridge and Lamb—and Lytton Strachey. But *thinker* he was not. Digby, if not called to be a leader of thought, at least learned logic and the objectivity of truth from the great Catholic intellects and teachers; and one could wish that "Religio Medici" were always read in conjunction with Digby's commentary.

Modern (or anyway mid-Victorian) disputes about matter and force, "pro-tyl," mind-stuff, atoms, electrons, *Kraft und Stoff*, were anticipated, it is clear, in England over three hundred years ago. "I am sure," says Digby, of Browne, "he learned in no good school, nor sucked from any good philosophy, in giving an actual being to 'first matter' without a form. We must be very wary of attributing to things in their own natures such entities as we create in our understandings when we make pictures of them there." How useful a reminder to-day! If only it had been applied to loose talk about "Evolution," "Time," "Progress," "Force," "Nature," "Life," and all other words and notions cunningly hypostatized till sophomores manage by them to displace the Will of God! "All these are but artificial terms, not real things; and not understanding them is the most dangerous rock that scholars suffer shipwreck against."

The sanguine Renaissance spirit breaks out in his next claim, "I believe, who hath well read and digested them [the

three dialogues of "De Mundo," by "the knowing Mr. White" of Paris] will persuade himself there is no truth so abstruse, nor hitherto conceived out of our reach, but man's wit may raise engines to scale and conquer"! Perhaps this faith in earnest reason, seeking to learn rather than darken counsel, is better than the too common crabbing and distrust of our God-given faculties. This paragon, Mr. White, however, is hardly known to-day, even to research. Possibly the same oblivion awaits many an oracular spirit made much of in our own day?

Regarding the nature of light, he writes: "I shall show you a more orderly discourse wherein I have sufficiently proved it to be a solid substance and body." Again, "when our author shall have read Mr. White's Dialogue of the World, he will no longer be of the opinion that the unity of the world is a conclusion of faith; for it is there demonstrated by reason."

As to the creation of the soul, "it shall suffice to note, that it is not *ex traduce*, and yet hath a strange kind of near dependence of the body, which is, as it were, God's instrument to create it by. This, so said, may seem harsh. But had you leisure to peruse what I have written at full on this point, I doubt not but it would appear plausible enough to you." A treatise on Traducianism *v.* Creationism, by a warrior fresh from battle on the high seas, is a spectacle which our time does not provide. He begs leave to contradict the contemplative Sir Thomas, and to say "that no annihilation can proceed from God Almighty; for his essence being self-existence, it is impossible that not-being should flow from him." He might have gone on to say that the vague monist notion of "absorption" of spiritual individualities into the Divine is equally unworthy and illogical, introducing crude materialist analogies into the sphere of moral values and meaning. Communion and friendship are not absorption and confusion; that is, in fact, precisely what they are *not*.

Then, with regard to virtue practised for its own sake, and virtue for a reward, "If we consider the journey's end, to which each of them carrieth us, I am confident the first yieldeth nothing to the second, but indeed both meet in the period of beatitudes," and he shows scholastic subtlety and precision when he marshals his reasons. Looking back on this English man of action over the centuries, we can be proud

of the note of genuine mysticism he can strike in such a passage as this :

If the soul go out of the body with impressions and affections to the objects and pleasures of this life, it continually lingereth after them (as Virgil saith). But that being a state wherein those objects neither are nor can be enjoyed, it must needs follow that such a soul must be in an exceeding anguish, sorrow and affliction for being deprived of them ; and for want of that it so much prizeth will neglect all other contentments it might have, as not having a relish or taste moulded and prepared to the savouring of them. So they even hate whatsoever good is in their power, and thus pine away a long eternity, in which the sharpness and activity of their pain and sad condition is to be measured by the sensibleness of their natures ; which being then spiritual, is in a manner infinitely more than any torment that in this life can be inflicted upon a dull, gross body. . . . But if, on the other side, a soul be released out of this prison of clay and flesh, with affections settled upon intellectual good, as truth, knowledge and the like ; and that it be grown to an irksome dislike of the flat pleasures of this world, and look upon carnal and sensual objects with a disdainful eye, as discerning the contemptible inanity in them, that is set off only by their painted outside ; and above all, that it hath a longing desire to be in the society of that supereminent Cause of causes, in which they know are heaped up the treasures of all beauty, knowledge, truth, delight and good whatsoever ; and therefore are impatient at the delay, and reckon all their absence from him as a tedious banishment ; and in that regard hate their life and body as cause of this divorce. Such a soul, I say, must necessarily, by reason of the temper it is wrought into, enjoy immediately, at the instant of the body's dissolution and its liberty, more contentment, more joy, more true happiness than it is possible for a heart of flesh to have scarce any scantling of, much less to comprehend.

A noble illustration, this, of the copious, long-breathed prose of our seventeenth century ; there is a largeness in it, and what a musician would call a *sostenuto* style, absent from the "jazz" diction of our popular journals.

Not seldom may the man of action, which was Digby's frequent role, possess the religious spirit as securely as any sedentary person. St. Ignatius Loyola, we remember, was trained for a soldier before the vision fell upon him which shaped his life and many another great life afterwards. St. Teresa's writing bears the impress of a great practical woman and a ruler in Israel. What winged the words of the majestic Leo and Athanasius was the impact of character tested in costly action. It was because he was a much-travelled spiritual Ulysses that St. Augustine's confessions probe and find us. Dante had wielded the sword and contended with danger. In St. Thomas More's lightest letter and saying there is a felt background of experience of life.

Sir Kenelm Digby glances at "the end of such honest worthies and philosophers that died before Christ's incarnation, whether any of them could be saved or no?" and, in the absence of final statement on them by Church or Scripture, allows magnanimity and hope to answer, at least for himself :

Truly, my lord, I make no doubt at all but if any followed in the whole tenor of their lives, the dictamens of right reason, but that their journey was secure to heaven ; albeit we may conclude that it would have been a most difficult thing for any man, and a most impossible one for mankind, to attain unto beatitude, if Christ had not come to teach, and by his example to show us the way. And this was the reason of his incarnation, teaching, life and death. For being God, his veracity could not be doubted when he told us news of the other world ; having all things in his power and yet enjoying none of the delights of this life, no man should stick at forgoing them, since his example showeth all men that such a course is best, whereas few are capable of the *reason* of it : and for his last act, dying in such a manner he taught us how the securest way to step immediately into perfect happiness is to be crucified to all the desires, delights and contentments of this world.

It is spoken like a happy warrior. Then, turning to moral theology, he thinks that Sir Thomas

mistaketh the lowest orb or limb of that high seraphic virtue, charity, for the top and perfection of it, and maketh a kind of human compassion to be divine charity.

He will have it to be a general way of doing good : whereas perfect charity is that vehement love of God for his own sake, for his goodness, for his beauty, for his excellency, that carrieth all the motions of our soul directly and violently to him, and maketh a man disdain, or rather hate all obstacles that may retard his journey to him : and that face of it that looketh toward mankind with whom we live, and warmeth us to do others good, is but like the overflowing of the main stream, that, swelling above its banks, runneth over in a multitude of little channels.

The grave, tender, *andante* movement of that speech is a foretaste, many generations ahead, of Newman and the charm of the school of "Oriel prose." It is without mannerism, unless it be those "doublets" which were the idiom of the time and not peculiar to the compilers and translators of the Anglican Collects, such as "acknowledge and confess," "moulded and prepared," "sorrow and affliction."

And so he ends, with a wish to Dorset that he may bring about a Peace (it is 1642) "which if we be not quickly blessed withal, a general ruin threateneth the whole kingdom," and subscribes his account with—

From Winchester House, the 22nd (I think I may say the 23rd, for I am sure it is morning, and I think it is day), of December, 1642.

W. J. BLYTON.

### *Recompense*

WE who have loved—may we not bring  
Love's casket, stored with ointment sweet,  
And break it at the Master's feet—  
Counting the cost a little thing?

We who have fought—shall we not lay  
The fallen flag, the shattered sword  
Upon Thine altar steps, O Lord,  
Beside the victor's wreath of bay?

We who have failed—can we not hear  
The broken echo of a cry  
From a far Cross—"Eli, Eli! . . ."  
Before the skies were rent with fear,  
As Death was merged in victory?

C. M. F. G. ANDERSON.



## A PLEA FOR SOCIAL GUIDANCE

On hearing this, they were moved by compunction and asked PETER and the other Apostles—"Men, brethren, what are we to *do*?" Acts ii, 37.

THE Catholic Action Congress in Liverpool, early in December last, once more focused the attention of Catholics on the great fact that in the Faith alone and its practical application to the problems, social as well as spiritual, of everyday life, can be found the solution to the bewilderment and unrest that are breeding here and abroad religious indifference and national hatreds. It has brought us a step nearer, but not all the way, to the definite guidance we need.

It is not without significance for us here in England that the important message from Cardinal Pacelli, Papal Secretary of State, emphasized yet again the most essential feature of Catholic Action, *national unity*; and, during the Congress, the repeated insistence on the importance of tackling the social injustices of our day revealed the concern with which speakers regard this pressing problem; one on which, it is hardly an exaggeration to say, the future of God's Church in this land depends. If Catholicism is true, it cannot tolerate or condone injustice. By our fruits we shall be judged. We cannot afford to be ignorant of, still less can we afford to question, the manifold injustice of the present industrial system. We must be united both in recognition of those evils and in will to remove them, at the risk of being traitors to our Faith. The Pope has seen to it that we shall no longer be ignorant. We cannot doubt the accuracy of his knowledge nor his determination to communicate it. He has discharged his responsibility and made it ours. We need not go further back than those two outstanding Encyclicals of our time, "Quadragesimo Anno" (1931) and "Divini Redemptoris" (1936), both of which deal with this question and refer to it as a matter of *primary* importance. Fully conscious of the apathy with which the Catholics of the day met the urgent appeals of Pope Leo XIII, forty years previously, the Holy Father seems, in 1931, to be resolved that, if straight talking will prevent it, that apathy shall not be repeated. Regarding the tackling of the social problem on Christian lines as a task of



the most extreme urgency, he turns his speech accordingly and, in addition to laying down once again in emphatic terms the principles recorded for our guidance by his predecessor, he now goes into considerable detail as to the method of applying those principles and, in doing so, repeatedly uses the strong word *must*, in relation to the duties and obligations of both State and citizen. By ourselves recurring again and again, *importune*, *opportune* to his teaching we can second his determination to make it prevail.

"Divini Redemptoris" tells us plainly that Communism, the modern form of the struggle between good and evil, is the greatest scourge afflicting the world to-day; it "exceeds in amplitude and violence anything yet experienced in the preceding persecutions launched against the Church." And the evidence provided by Communism's trail of horror across Russia, Mexico and Spain, is more than ample confirmation of the Pope's strictures. But it is equally true that Communism has been made possible only by the evil of social injustice; we may indeed measure the intensity of that evil by the strength of the reaction against it; and Communism to-day only lives because the social question is still with us and men have lost faith in the prospect of a Christian solution. Their revolt is in the truest sense blind for they have been led to fix the blame for social injustice on religion in general and on the Catholic Church in particular—the very elements which are necessarily opposed to every form of oppression. Therefore, quite logically from the communist viewpoint, all religion must be destroyed as a necessary first move towards social reconstruction. Religion has been found out. It is the "opium of the people."

How has this blindness come about, so that the City set upon a Hill is regarded as a bandit's fortress? Not, of course, from any defect in Christ's Institution, but because of those unworthy members of the Church who have failed to reproduce her high morality in their lives; whose unjust or careless conduct made the Encyclicals necessary and who yet will not stir a finger to apply their doctrine. The blame rests, I am afraid, with you and me and all of us. But having said that, let me mitigate the serious reproach by allowing that there are many amongst us with the *will* to bring about the necessary change, provided they knew just *how* to do it; and if these willing ones are asked to explain their difficulty, they may probably word their reply in many different ways, but on analysis it

will come to mean the same thing : the lack of a definite, clear and authoritative programme.

Let us just glance at the abnormal unChristian state of affairs which prolonged want of immediate guidance has allowed to grow up around us. Few (except those who are becoming known as our "comfortable Catholics") will disagree with the conclusion that "the present economic organization cannot give its workers a wage sufficient to pay the normal rent for the normal family."<sup>1</sup> Pope Pius describes the existing industrial system where financial interests are dominant as "an unjust economic regime whose ruinous influence has been felt through many generations."

It is written that to defraud the labourer of his just wages is a sin crying to heaven for vengeance. May it not be that the scourge of atheistic Communism is the punishment meted out by God on a world that has ignored the voice of His Church and maintained that secular wrongdoing? Whether this be so or not, it will not be denied that the way to defeat the menace of Communism is to remove the causes on which it thrives. Can this be done? Once again the answer is difficult to formulate without postulating a programme of action.

In Britain to-day we enjoy a period of comparative peace and national prosperity that is (so we are told by professional politicians and most of our Press), or at least should be, the envy of the rest of the world. With certain reservations into which we need not enter here, this is, very broadly speaking, true. Therefore, some will argue (probably our "comfortable Catholics" amongst them) we should leave well alone; continue our present methods; support the National Government so as to ensure continuity of policy; let industry continue unhampered to pursue its own immediate interests and capture markets where and how it can. This, we shall be told, is not the time to start tinkering with a system which is once again demonstrating its efficiency and powers of resistance.

But this calm is, after all, only comparative. We are having our strikes and industrial unrest; we have a million-and-a-half unemployed; we have our special areas where it is especially hard to find work; we have our millionaires *and* our means test; we have vast organizations of chain-stores paying their banker and millionaire shareholders 100 per cent dividends and we have a multitude of small shopkeepers battling for bare existence; we have land hungry for men and

<sup>1</sup> Father Vincent McNabb, O.P., *Catholic Times*, August 20, 1937.

men hungry for land and nothing done to bring the two together, while our island nation becomes increasingly dependent on vulnerable overseas sources of supply for food—the prime necessity for existence. We have masses of workers (and this includes the black-coated and professional classes as well as what is more commonly known as the “working classes”) with neither the wage nor the housing essential to a natural family life. We have, in short, an economic regime in which for vast numbers a normal Christian life is impossible. Therefore, it is, as the Pope says, an unjust system and should be changed.

At this stage, both those who agree and those who disagree will ask, and be perfectly justified in asking: “What is your alternative programme?”

This country is comparatively calm only because those who are suffering are comparatively few, unorganized and helpless, and because “social services,” to the tune of over £500,000,000 a year, are provided by taxing the well-to-do to keep them from the thought of revolt and because communistic teaching has not spread far and fast enough to exploit grievances which in other countries have led to violent revolution.

For the moment “all’s quiet on the British front.” It calls to mind a period during the Great War when a division might be moved to the Armentières sector “for a rest.” Less fortunate troops would envy those being assigned to a “quiet” sector. On arrival we would find that the quiet was only comparative, and consisted in the solitary fact that, the lines being so far apart, we were (at that time) out of range of the hated German heavy trench mortars. In all other respects the war went on there as elsewhere.

Britain to-day is like that. We are, for the moment, out of range of the communist assault; but just as surely as the aerial torpedoes ultimately reached us at Armentières so will the communist violence fall on us here in Britain if we do not spike their guns, by showing their rank and file that the justice and humane treatment which they rightly desire can be theirs by some measure of social readjustment. For such a move we need a plan. Success will never be won by haphazard. Planning is essential; and planning means working to a programme.

When the present industrial boom, helped most ominously by the armaments programme, is over, what then? We may say that slumps are man-made and can be avoided. Of

course they can, but not under the old unlimited profit system, not under the old financial system when a few self-interested men, as the Pope says, "so govern credit and determine its allotment . . . that no one dare breathe against their will." If then it suits those private interests to have a slump and if over-time stops and men begin to be paid off because old contracts are completed and new ones do not come; if workshops and factories go on short time; if men without jobs throng the streets and the out-of-work records begin to mount again; if hunger and the means test become the lot of increasing numbers of families: what then?

When the communist agitators pass among the street-corner groups, what then?

"What did we tell you, comrades? Were we not right? The capitalist system has let you down again. Comrades, it is time we made a change, and ours is the only way!"

What will be the reaction? Will not that be the opportune moment for which Moscow—the Soviet Government and the Communist International, for they are one and the same thing—is even now planning?

Will that be the opportune moment for us, too? What do you think would be the fate of the man who in those days would get up and preach a peaceful Christian solution to those men's problem? He would be laughed at or lynched. They would say to him, *and rightly*, "You have had your chance; now it is our turn!"

But if indeed there were still some who would listen to such a man; would they not confront him with the demand to know just what he proposed—his *programme*?

Still for the present it is true to say that this country enjoys a measure of peace, and national (as distinct from *individual*) prosperity. That, I submit, is no excuse for a *laissez-faire* policy, a policy of inaction just because at the moment the system is not presenting its worst features. Rather should it be regarded as a heaven-sent opportunity to set our house in order while we can yet do so in a calm atmosphere and without the necessity (as in Spain) of resorting to force.

If we accept this proposition (and surely it is self-evident) we are again brought back to the question, *how can we do it without a programme?*

A letter from a non-Catholic in *The Universe* of October 29th, drawing attention to the plan for the Marxification of the world, concluded with these words: "It seems to me, as a

non-Catholic, that, so far as England is concerned, the responsibility for the defeat of this plan rests mainly upon English Catholics." That is abundantly true; but how are we to succeed without those two essentials to success: unity and a plan of action?

In the Encyclical "Divini Redemptoris" the Pope makes one more appeal for this unity:

To all Our children, finally, of every social rank and every nation, to every religious and lay organization in the Church, We make another and more urgent appeal for union. Many times Our paternal heart has been saddened by the divergencies—often idle in their causes, always tragic in their consequences—which array in opposing camps the sons of the same Mother Church.

And in the immediate task before us, the attempt to reconstruct the social order in this country, how, one may ask, is this unity to be achieved without a common plan of action?

None will doubt that we are called upon for a tremendous effort. It may well prove to be the hardest thing for Catholics since the days of persecution.<sup>1</sup> And one of the most difficult features will be the imperative call to sacrifice; the sacrifice, for many, of ideas and fond notions which we have cherished for a lifetime. For if we are to exert our strength in a measure that will ensure reasonable chances of success we must *all pull together*. And for life-long adherents of opposing political creeds to jettison the allegiance of, perhaps, generations, in order to join hands with former opponents will call for sacrifice akin to heroism. Yet if we are to succeed that is precisely what we have to face. The reason why we Catholics as a body have produced so little effect up to the present is to be found in the one simple and obvious fact which the Pope deplores: we have not been united. And one, perhaps the main, reason why we have not achieved this essential unity is that we have no certainty, as a body, of what it is we precisely want to do. We have, no doubt, a magnificent set of principles, but a set of principles is not a plan of action, and those few who could give an intelligent outline of what would constitute a Christian social programme are so scattered in their political allegiance that whatever

<sup>1</sup> An inspiring thought was uttered at the Liverpool Congress, which, we hope, will be remembered and re-echoed by the well-to-do: "It is my business," said Sir John Reynolds, "to do what I can to widen the needle's eye through which, my confessor tells me, I must pass into Heaven."

action they may be prompted to take is inevitably frittered away and defeated by party interests.

There have been good Catholics in all the English political parties, Conservative, Liberal, Labour. Thus scattered, what have they achieved? Is the Conservative Party to-day any less wedded to that non-Christian financial-industrial system which, in its abuses and social injustices and worship of big money, has produced Communism? Is Liberalism, that decrepit half-way house between the Manchester School and the Communist International, now likely to produce the perfect Christian Social Order? Is not Labour, despite its official protests, proving by every political act that it is already so thoroughly inoculated with the Red virus that membership is almost impossible to a practical Catholic?

There is clearly little hope of securing a social order based on Christian principles, that is, on the teachings of the Encyclicals, through any of the existing political parties, while Catholics are content to propound principles without making a concerted effort to get those principles translated into practice. We have preached for long enough, and our preaching is unavailing. We must act, and act without further delay, if we are to save this country from the fate being planned for it by international atheistic Communism.

What are we to do?

In the short space of a magazine article it is not possible to formulate a complete social programme or to present a working plan of campaign. And furthermore such things call for the deliberations of experts, the pooling of experience, the skill of craftsmen versed in political and economic science, and above all, inspiring leadership. But the National Catholic Conference convoked by the C.T.S. is to meet this autumn after a lapse of many years, and here is surely the opportunity and occasion for getting to grips with the matter.

Paragraph 62 of the Encyclical "*Divini Redemptoris*" (C.T.S.), in the section dealing with "*Co-workers in Catholic Social Action*," and after referring to the significance of "*Rerum Novarum*" and "*Quadragesimo Anno*," has this passage:

But for the solution of our present problem, all this effort is still inadequate. When our country is in danger, everything not strictly necessary, everything not bearing directly on the urgent matter of unified defence, takes

second place. So must we act in to-day's crisis. EVERY OTHER ENTERPRISE, HOWEVER ATTRACTIVE AND HELPFUL, MUST YIELD BEFORE THE VITAL NEED OF PROTECTING THE VERY FOUNDATION OF THE FAITH AND OF CHRISTIAN CIVILIZATION.

It is fervently to be hoped that the full significance of these words of the Pope himself, and particularly those which I have ventured to emphasize, will not be overlooked by those responsible for drawing up the Agenda. A courageous grasping of this opportunity, and 1938 may be the triumphant turning-point in the social and religious history of this country.

The alternative is to miss one more, perhaps our last, opportunity, and so to fling wide the door to those who *have* a programme, the programme of the Communist International.

T. W. C. CURD.

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## *The Shepherds' Gifts*

WE have brought a little lamb, white it is as snow,  
Because Our Lord, the Lamb of God, to Calvary must go :

We have brought a holly-berry, red as any blood,  
Because our dear Lord Jesus Christ must die upon the Rood :

We have brought an ash-tree's bud, black it is as night,  
Because Our Lord, to save us all, with death and hell must fight :

We have brought a ribbon gay, blue as is the sky,  
Because Our God to earth has stooped and left His home on high :

We have brought a lantern bright, shining like the choir  
Of Cherubim and Seraphim who sing above His byre :

Of jewels, gold, and worldly gear, shepherd-lads have none,  
But we have brought a merry heart to greet God's little Son :

We may not glitter like His star, nor match His angels' song,  
But Very God and Very Man to shepherds may belong.

I. SHIPTON.



## THE FAITH AT WORK IN UGANDA

A TALE FOUNDED ON FACT AND HEARSAY

WHEN I tore my cassock I was annoyed, but I know now that I ought to have been very pleased.

I had come over a hundred miles into Kampala, the commercial capital of Uganda, and the red dust of the roads was all over me, in my eyes, my nostrils, my ears and my clothes. A glance at my companion told me eloquently what I myself looked like. My torn cassock, however, rendered me *entirely* disreputable, so I refused to go into the office of a lawyer at the High Court where my friend had some business.

While I was waiting for him the cheery voice of Billy Smithers, the Crown Counsel, hailed me.

"Hello, Billy," I asked, "what are you up to?"

"I have a case," he answered. "The judge is out considering sentence. Come into the court and we can jaw afterwards."

"No, no!" I protested. "Look at me! I tore my cassock in the bush this morning, and—"

Then I saw the judge sailing majestically down the staircase. Billy dashed off to get into the court before him, giving me a push that sent me through a doorway. I found myself in the well of the court amongst a crowd of natives.

The judge sat down to sum up. I looked at the accused. He was a very tall, very old native; certainly a Muganda. He showed no sign of nervousness. Yet this was the High Court, it must be a serious business.

Then I listened to the judge's calm, matter-of-fact, quiet voice. The accused, Haki Muyembe, was charged with the murder of a Mubamba. I remembered that the Baamba are a semi-pygmy race. A very low lot, judged even by native standards; given to cannibalism in the good old days. People say that even now, if they get the chance, they satisfy their lust for human flesh.

"No motive for the crime had been discovered," said the judge. "The accused had met three Baamba, one old man and two young ones, in a very lonely spot. Without any provocation he had plunged his spear into the heart of the



old man. The two young men then overpowered him. The accused had said that, seeing these three men coming towards him, he was afraid they would kill him, so he forestalled them by attacking first. Asked why he thought these men would molest him, he had answered that the Baamba did kill people.

"The defence was that the accused was suffering from hallucinations. He imagined that he was persecuted by the tribe to which the dead man belonged. There was, however, no evidence of insanity. The accused had been under medical observation for a month, and he appeared to be perfectly normal."

The judge found the man guilty of murder and sentenced him to death.

I left the court with a young A.D.C., and said to him: "What an amazing case. Did you hear the trial? What do you make of it?"

"They won't hang him," he answered. "Only madmen go about sticking spears into people nowadays."

"They'll hang him all right," joined in a lawyer.

"What makes you think so?" asked the A.D.C.

"Well," said the other, "it's perfectly obvious there is more in it than came out at the trial. The defending counsel wasn't going to expose his client's motive, even if he knew it. He couldn't plead insanity, for want of medical evidence, and so he staked his chance on 'hallucinations'; a kind of madness that a doctor might not discover, and yet that would leave some kind of doubt in the Governor's mind when it comes to confirming the sentence. But the Governor's no fool. He'll hang all right."

"Is the old man a Christian?" I asked.

"No. Pagan."

"Well," somebody said, "I should like to know why he killed that fellow."

"Bet your boots, we never shall!" answered the lawyer.

One night, on safari, about a fortnight later, I went to the edge of a native village to smoke a pipe and listen to the natives round their fire. This sort of thing is great fun. They tell stories and bandy proverbs about.

I was just comfortably settled when a long trail of sturdy little men passed us in single file, their loads on their heads, seeking a tardy resting-place.

One white-haired old man of our group stood up, went quite close to the visitors, and stared at each one as he passed.

This old man's name, I had learned, was Jacobo Musoke. A very fine type of Muganda he was, tall and muscular, shrewd, and his conversation was almost one list of proverbs and ancient sayings. One sometimes wished he would come more quickly to the point, but, like all the old Baganda, he had to tell a story in his own way or not at all.

Well, this night he joined us again when the travellers had passed on.

"Looking for someone in particular, Jacobo?" I asked.

The old man sat down and lit his long pipe from the fire. Then tucking his legs carefully under him, he said: "I am seeking the man my eyes tire for. Those men are Baamba from Bwamba, near the mountains of the Moon."

"Yes," I said, "I know. Bwamba is to the west of the mountains. They are in the civilized Toro district, these Baamba, but men say they are not like other peoples."

"Words of truth, Sebo. They are forest people; but they have changed from leopards into the young of cows since the priests came. Now they eat the food of the hoe and the hunt, but not the flesh of men. At least—not often."

Two young boys crept closer to my long chair, and I saw the whites of their eyes as they looked up at me anxiously. Before I could reassure them, old Jacobo went on.

"Before my hair was snow like that of the mountain yonder"—he pointed with his pipe to the mountains of the Moon, on which the snow was glistening in the bright moonlight—"and my legs were as the antelopes, and my eyes as two stars, the waters remained in the heavens, the earth changed its skin from green to black, and the great hunger gnawed at my people until they went over the mountains. Each went his way alone, for in hunger is not *one* man's stomach a bottomless basket?

"Many a hunter passed, whom even a goat would no longer fear, and many a babe found no milk in its mother's breast. My guardian angel (although I knew not the angels in those days), guided me well and I found, a long, long way off, work and food in plenty. After many moons men said to me: 'The clouds are open again and the land is green in your country,' so I set out for home with one companion. To be wise, I should have stayed longer; and, above all, I should not have passed through Bwamba; but it was the shortest

road, and I was young, and where the heart dwells the feet hasten early. Haki Muyembe and I—"

I sat up with a start. "Who?" I asked; for the mention of that name brought the scene in the court-room of Kampala like a flash before my mind.

"Haki Muyembe," he repeated, "but there are many with that name; you cannot know this one, Sebo."

"No. Of course not," I said apologetically, and Jacobo continued his tale.

"We walked for many days and all was well. 'One day more, Haki,' I said, 'and the kids will be far from the lions.'"

"Yes," he answered, 'but canoes perish at the landing-stage!' [I mentally translated "There's many a slip twixt the cup and the lip."]

"Haki was right," went on the old man. "That evening we saw a number of Baamba coming towards us and I remembered the words of my father, 'The water lizard that does not slip back into the water when danger comes has his skin stretched across a drum'—so we jumped into a bush. The man who takes care of himself is not a coward; even the brave little biting ant marches with its spear raised. Well, peeping out of our bush, I saw the men spread out like a hunter's rope and I knew that we had been seen. There was no escape and so we walked boldly from our hiding-place. They came to us with smiles, but the Baamba are like the wild pig which shows its teeth while it seeks your blood. I feared them as the iron fears the smith."

"Where do you come from?" they asked.

"From afar off, where we worked for food."

"And where are you going to?" said they.

"Our hearts have called us back to our own people across the mountains."

"Who travels with you?" was the next question.

"Six young men like ourselves are even now cresting the hill," I said. Then old Jacobo turned to me and said: "That was a lie, Sebo, but God has forgiven it. Truth is easy only to the executioner."

"One of the Baamba read my thoughts: 'Why ask so many questions?' he said to his companions. 'He is lying, and the man who waits till the elephant fully appears only spears its tail.'"

<sup>1</sup> One way of hunting elephant is to sit in a tree along an animal's track, ready to drop a loaded spear on it as it passes underneath.

"Then they rushed upon us. I struck out with my knife and cut open one man's face. He would bear the scar till his death. I heard Haki shout out: 'Good! You've got one of them.' But the man stood up again. They knocked us flat. I squealed like a pig with a knife in its throat and so did Haki, but who but the leopards could hear us in the jungle? They tied our arms behind us and led us to a brook. There they dipped us in the shallow stream, lest the god of the waters should send back our ghosts to haunt them. Then they covered our faces with elephant grass, so that our eyes should not see their deed, nor they our eyes; for do not the eyes of the murdered come in the night to worry the murderer? They stuck knives deep into our thighs.<sup>1</sup> My blood ran into the ground; it was like the blood of a fish, cooled by my fear. Already my thoughts could see my flesh between their sharpened teeth. One dies twice when one is killed to be eaten."

The old fellow paused, and I asked: "What did they do with you then?"

"Can a dead chicken say where it is thrown?" he answered. "I fell into the black pit [fainted]. I do not know how long I was there, but when I opened my eyes again the sun was at rest. How ill I was! What was the matter with me? Then my pains told me, and the cold fear again scampered up my back. The Baamba! They would come back presently in the darkness. They would cut out my heart and then boil my body, and feast."

"My heart found strength in fear and anguish. It lifted my bloodless body. I looked round for Haki but could not see him. I called out, but only the insects answered. Then I crept like a snake from bush to bush. I crawled—my legs were like butter."

"The sun was awake when some hunters found me and took me to their hut and cared for me. Sixty times and more the sun came back; then I took a spear and followed my heart to my people."

"So, when I see any Baamba my eyes seek the man with the scar. For many, many years I have sought him, but I have never found him."

"Yes, Jacobo, I see," I said, "I understand. You cannot

<sup>1</sup> It is said that the victim was often left to bleed to death. The heart was carefully left untouched and later offered to a divinity: another precaution against being haunted.

forget so great a terror, nor forgive those men. You must have your revenge."

"Father," answered the old man, "you cover me with shame, like a child that steals from his mother. It is true that for many years I lived with hatred gnawing my heart, and vengeance told me to kill, but for so long and so long have the priests taught me. Have I learned nothing? Am I still a man with the heart of a pagan? Have I not learned that when the blood of Christ soaked the ground He said, 'Forgive them, they know not what they do?'"

"True, Jacobo," I said. "It is I who am ashamed. Why then do you look for the man with the scar?"

"Sebo! Not very many men are now in darkness since the priests lit the torch in these countries. That man, if he lives, maybe is a Christian too. His heart will gnaw him about the boy he thought he killed. Will he not rejoice to see me well and hear me say; 'You did not know what you did in the darkness'?"

I was not unmoved by this evidence of the change that the Faith had brought about in the hearts of this people, but my thoughts were with that other man, Haki Muyembe, the poor pagan in his prison cell. Could he possibly be the man who was with Jacobo when the two were assailed by the Baamba?

Three days later I was back in Kampala determined to visit Haki. I saw the officer in charge of the prison.

"You have an old man who was condemned to death about a fortnight ago . . ." I began.

"What, old Haki? Do you know him?"

"No. But I should like to see him; I have worked a little with the Baamba and I was wondering if I knew the old fellow he killed."

"Haki can't help you," he answered. "He says he did not know the man himself."

"Have you not a description of the dead man," I asked.

"O! Yes, of course." The officer brought out a document.

"Any particular marks of identification?" I asked.

"Wait a moment. . . Yes, here we are; a wide scar running from his left eye to the chin. Does that help you?"

"It does," I answered. "And now may I have a chat with Haki?"

I was led to the old man's cell. He stood up and saluted me. There was a look of complete despair on the old lined face.

"Haki," I said, "I have come to you as a friend."

"I am going to die," he answered. "I have no friend."

"You are mistaken, Haki. You have two friends. I am one and the boy whom the Baamba tried to kill along with you, so many, many moons ago, is also your friend."

The old man sprang to his feet. "Male Musoke! Male Musoke! Still alive?"

"He is called Jacobo now," I answered. "He is a Christian. He told me the story, and I came to you."

Tears ran down the old man's face. "Alive!" he said. "I did it for him."

"Jacobo also seeks to avenge *you*, Haki."

"A true friend," said the old native.

"The truest of the true," I answered, "but he does not seek to kill the Baamba."

"How then?" asked Haki.

Then I told him of the sweet revenge that Jacobo had sought to take in imitation of Our Lord—the gift of forgiveness.

"Perhaps," said he, "if I had known Jacobo's God, I should not be going to die so soon."

I was very deeply moved. Poor old pagan. To revenge his friend had been a sacred duty for him.

I visited Haki every day and I baptized him on the morning of the execution. I could not get hold of Jacobo. Haki's last words to me were—

"Sebo! A pagan killed a man. A Christian now dies for him. Tell Jacobo I am waiting for you both."

I went into the chapel. I wanted to apologize again for being annoyed when I tore my cassock.

A. E. HOWELL, W.F.

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#### EDITORIAL NOTE

All contributions submitted to the Editor must be typed and be accompanied by a sufficiently large stamped addressed envelope—stamps (or Post Office coupons from abroad) alone will not suffice. Articles so submitted should be concerned with matters of general interest, and be the fruit of expert knowledge or original research. They should not ordinarily exceed 3,500 words, and must be intended for exclusive publication in the "Month," if accepted. As a general rule, subjects dealing with the exposition of theology and ethics are reserved to the staff.

## OUR HOPES FOR "YOUNGER YOUTH"

WE may have heard of what Herr Hitler is trying to do with the millions of young Germans who are left, for the time being, in his hands. This country has come to a tardy awakening of the importance of feeding and training properly the young future citizen, but we have still to gather its programme from unofficial documents such as the interesting little quarterly, called *The Boy*; *A magazine devoted to the welfare of boys*, and published by the National Association of Boys' Clubs (N.A.B.C.), though this does not control the Editor's opinions or statements or those of his contributors. The autumn number for 1937 is devoted to the topic of National Fitness which is everywhere being so much discussed at present. Pages 565—568 are in fact occupied by a full report of Sir Hubert Llewellyn Smith's speech as Chairman of the N.A.B.C.'s annual conference. This discourse concerned chiefly "Hours of Labour for Juveniles" (a field wherein the battle has been won, though *not*, says the Editor with commendable bluntness, on account of any lead taken by the N.A.B.C., but by "individual soldiers in the social services"), the move for National Fitness, and the desirable "harmonious partnership" between boys' clubs and the public authorities when inevitable, owing to the impotence of the former to improve their neighbourhood. The Physical Training and Recreation Act became law last July 13th, and the National Advisory Council set up under the Act (nicknamed by the Editor, *Nacpeter*) has published a pamphlet and a memorandum on this subject—the latter sets forth the powers now possessed by local authorities in regard of provision of open spaces, swimming-baths, community-centres, etc., etc.

Another reported speech, that of Dr. Abrahams, Dean of the Westminster Hospital Medical School, is also extremely sensible within its self-imposed limitations—speaking of Physical Fitness, it insists that whoever says "fit, must answer the old question: 'Fit for what?'," and the "what" must include character and citizenship. Dr. Abrahams says:

I think with sadness of a boy, primarily a young active animal, condemned to the dreadfully unnatural existence



of going up and down in a lift all day, clad in tight clothes, in a completely sheltered, artificially-heated atmosphere, an atmosphere charged with gases of imperfect combustion and deprived of any chance of direct sunlight.

(Quite so. And, if a page in a Club, periodically having to sit up till midnight. Such an occupation is asking for moral and mental degeneration. And, since this is a parenthesis, we add that practically never can such a lad get to Mass. Honourable and kindly Secretaries have said to me: "I insist on their having time for 'church' on Sunday evenings. . . ." If you say that is not enough, he says, and can't help it: "Alas! but the club's work *must* be done in the morning." Thus there are only three options—Mass in the evening; Mass in the Club itself; or, preventing a boy from work in such a place, though nothing else be open to him. In two London streets, investigating only three clubs, I calculated that there were from 300 to 600 Catholics, some just starting life after school, hardly ever able to get to Mass.)

Two further passages in the Doctor's address gave me pause. "(If you talk) of tobacco and alcohol, (do so) in the direction again of physiology and not smug morality." Of course. But what of non-smug morality? "Your task will not be ended until you have explained in elementary fashion the details of venereal disease, and I would *rather* this were viewed from the physical *than from* the moral aspect." (Italics mine.) From both aspects, of course: no Catholic would dream of excluding either. In fact Catholics would largely agree with the Bishop of Durham's sermon (reported here from MS. notes) so far as he insists on the (complex) unity of human nature, although he appears to grow spiteful when he proceeds at once to say that "under the malign influence of Asceticism the Body was belittled and degraded . . . in the atmosphere of a morbid spirituality, Reason tottered and the Conscience was blinded. . . . The miserable history of Superstition illustrates the evil fruits of a lop-sided treatment of human nature." We see what the Bishop is trying to get at; but there is much *suggestio falsi* here, just as there is a little in that expression: "smug morality." The Bishop ends (after a slap at the "malign influence of the new dictatorships") by affirming that "the wholesome development of your work requires that it should be closely held to Religion. In the Religion of Christ you find the *rationale* of effort and

sacrifice, and the motive of service. These boys, for whom in the Clubs you are working, have the rich potencies of that human nature which in the Son of Man was supremely revealed." Well, it undoubtedly was; but that was not all.

A Report in the paper, on "Physical Training in Germany," is quite enthusiastic, but contains these lines:

But can the young people stand the pace? That young Germans have a certain tenseness and ultra-seriousness of expression and that they are subjected, or are subjecting themselves, to an intense nervous strain is obvious. . . . If the publication of this Report in England has some effect in relaxing the strain on German boys, it may—who knows?—lessen the strain too apparent in our present international relations.

Still, we do constantly find in the Magazine sentences implying that the physical training of the boy is not meant to exclude his harmonious psychological and spiritual development. The clubs are meant to exist for the boys, not the boys for the clubs. Sir Hubert agreed that "leadership" is a *spiritual* function that can be performed only by "voluntaryism" (*i.e.*, not merely at dictation, whether that of the State or that of a lesser authority). The "glow of humane and religious enthusiasm which fired the pioneer creators of the national movement" must not be smothered. At the Nottingham Boys' Annual Conference only one "group" "explored the realm of Ideals"; but "it was a pity that time did not allow for a general discussion of the subject of a religious service in the club"; there were, however, Night Prayers. Religious books are reviewed: "Yarns on Heroes of the Church in China," sounds a well-disposed book, though "yarn" is an irritating word; and though the yarns are praised as devoid of "affectation or piety." Need piety be affected? (Or, again, morality, "smug"?) "Three Men of the Way" (SS. Peter. Paul and Mark, all "Quitters" at first) is written in a style very properly condemned. Talk about affectation! The "hearty mannerism" is as bad as any: even apart from a real misinterpretation of the episode of Our Lord's triple interrogation of St. Peter, it is frankly disgusting to read: "Then the Captain, with that rare smile of His, said [to "Simon Johnson"] : 'Take back your stripes! Be colour-sergeant of the Company again.'" This style, says the reviewer, seems to me worse than futile—"The more we represent Our Lord and

Saviour, the Son of God, as the sort of human being that we could meet any day in the local barracks . . . the less point there is in representing Him at all. . . It is not human examples of generosity . . . 'Beloved Captains,' that we lack nowadays. What we lack is the sense of God, and that is a very different thing."

Here, at any rate, was a solid, even dogmatic declaration. But in the previous issue, an article, "Towards Spiritual Fitness," by Mr. R. E. Goodwin, having declared that "a club which is not centred round a spiritual motive will fail to do any work of lasting worth," filled its first four pages, so a correspondent considers, with "diatribe," or with a "critical examination levelled against the Church"; another writer asks him whether, "because a church service does not suit the Club boy or us, are we, the leaders of youth, going to revile the Church and its ministers? . . . Are we to turn the boy into the world suspicious of all religious bodies?", and much more of an extremely sensible sort.

Father W. Witcutt of St. Anne's, Birmingham, protests vigorously to the same effect, writing :

it is not fair for him to attack other people's religions in what should be an undenominational magazine. . . We all know, he tells us, that traditionalism, dogma, creeds, and "material sacramentalism" have nothing to do with religion. . . And please, Mr. Goodwin, say what sort of churches you mean when you inform us that you don't know of a single church where the normal service has been maintained which has a reasonable representation of youth in its membership. At St. Anne's we have what may be termed the normal service of Christendom—the Latin Mass—and our average Sunday morning congregation is about 1,600, mostly young men in their 20's.<sup>1</sup>

<sup>1</sup> I can implement this admirable and straightforward letter. Recently I had a Sunday in Birmingham, but at a different church in no less poor a quarter. At my 8 a.m. Mass there were, I should say, about 600 persons present. (There were, of course, other early Masses.) Young men formed the proper average in the congregation. At 10.30, about 30 bus and tram conductors or drivers came to a conference. (As in London, they have periodical "recollection days.") At a later Mass, when I preached, the congregation was 1,200—1,300, of whom 75—80, so the parish priest told me, were young working men. At 2.30, the busmen were back for a second conference. At 4.30, the Oratory was overflowing with young men of the more leisured classes. At the evening service, there were slightly fewer than a.m., but with the due percentage of young men. Finally, at 8, the Catholic doctors of the city had a supper and a "lecture." True, Birmingham is exceptionally full of working

Now, Mr. Goodwin's article does definitely display a danger to which undenominationalists expose the Youth Movement. To us, his psychology, let alone theology, seems that of the middle-aged. What *he* says is not wanted, is just what youth does want, and what the modern world wants, or anyhow, needs. Tradition, vital historical continuity—Bolshevism itself is discovering that you cannot cut loose from the past and try to create a "new world, a new man," out of hand. That is like trying to walk on a couple of bleeding stumps instead of legs. Dogma—something ascertained and vouched-for instead of sentimentalism: young men are sick of "Do we not all of us sometimes feel . . .?" Creed above all, instead of surmise and broken-winged hopes. The following letter appeared in *The Spectator* for October 29, 1937, under the caption: "The Voice of Under-Thirty":

Sir,—As an "under thirty" who feels keenly the fact that both the natural world and civilization, or the world of man's making, are supremely oblivious of the individual, I envy those men (and, I hope, women) who will at least have a human and sympathetic audience in your readers.

The world as it is, what we hope it may become, our ideals and our hopes—there is certainly scope enough for different opinions—can we hope for anything more than these? Or must we be content with the bleak and inhuman outlook of a science and a world-view which says that our petty individual values and desires are born of obscure physico-chemical reactions in our bodies and will result in nothing but disillusion when tested against reality, that is, inaction. Is there some true standard of values outside the individual, nation, or herd? Momentary flashes of beauty make us hope, our restless resentment against a mechanical civilization make us passionately cling to straws of mysticism. "There is an ideal standard somewhere. . . I cannot find it"—this seems to sum up the quandary many of us are in to-day.

men come thither (as to Coventry) for employment. But "hi qui sunt undique" strengthen our argument! You would find the same everywhere, though especially in the North so far as England goes. I once had to receive two young clergymen into the Church. I took them for this to Liverpool; received them very early; and deposited them in a tribune whence they stared into St. Francis Xavier's church the whole morning, so overwhelmed were they at the sight of this vast church filled and refilled all the time—and by no means, believe me, by gaffers and gammers only. In the evening, I took them to St. Helens. . . No further need of witnesses!

Man's civilization seems often worse than nature's struggle and cruelty—where can we look for a faith?

No "filleted" religion would serve the purpose of such a one. Of all systems, I should say Modernism had the worst chance of any in our world. Realism is returning to favour: there is much in Lord Samuel's "Belief and Action" with which we should disagree: but at least he recognizes that things do not exist because they are known, but are known because they exist. And I constantly meet younger-young men who positively ache to be told *why* they should believe in God, as they so much want to do, but cannot allow themselves to do if they have nothing but their desire, and an intermittent "religious sense," to go upon.

I was recently at a discussion on "Does God Matter for Me?" Two or three Catholics were present; all the rest were non-Catholics and aged, I should suppose, from 20 to 25, save two older men, one of whom was a Kensitite and the other an old-fashioned rationalist. The rationalist took one back to the days of J. M. Robertson and his like; he had no idea of psychology or of history, but accumulated innumerable disparate facts which he thought made against "religion" and Christianity in particular: the Kensitite pathetically proclaimed that he "knew Christ" by personal experience and regarded the rationalist as one to whom he had "nothing to say," but must, as Christ had ordered, shake him off, like dust, from his feet. The others would accept neither of them, but fumbled and clutched at any *reason* that might convince them that God exists, is good, aware, and accessible—for that is what the discussion came to centre on.

I add from the same issue of *The Spectator* another significant letter headed "Religion and Nationalism":

Sir,—May I be permitted to express my gratitude for your leading article under this heading? I believe you are right in suggesting that moral and religious leadership is what a disillusioned youth is, perhaps subconsciously, waiting for. No real enthusiasm can be aroused among young people to-day for a policy of expediency the main object of which is the defence of British interests. Our closer contact with other countries has enabled us to see how this defence of British interests appears to them. The result of a competitive and defensive policy can only be war, and while a peace-loving

youth will not shirk sacrifices which are constructive of goodwill, the thought of a wholesale slaughter for the sake of British imperial and financial interests is inexpressibly repulsive.

Any statesman who would stand for a policy which appealed to the post-War generation as a genuine attempt to apply the teaching of Christ to national policy might find, as you suggest, that he was surrounded by a devotion that would both astound and humiliate him. Great risks would be involved in any such policy, but one thing is certain : there is no safe way out of the present impasse. The question we each have to answer is whether we will take risks for the sake of a non-defensive policy of co-operation, creative of trust and goodwill, or for a competitive policy which can achieve nothing but destruction. It may be true that to choose the first alternative with confidence a man must have faith in God, though many an agnostic would think it the better policy to gamble on.

There is here a recognition that many would *like* to apply Christianity to the world, but also, that they can find no "leader" who will show them how to by doing it himself. (It is true that the Pope exists. At another discussion—very high-brow, sandalled and pacifist—I kept being asked : "Cannot the Churches give us a *lead*?" I mentioned three or four of the great Encyclicals, giving the clearest and most definite guidance. They had not so much as heard of them. "*Catholica non leguntur*."') The trouble here is—for so long Christianity has hardly been taught in the ordinary schools of this land, secondary as well as primary, that sheer ignorance of Our Lord's life—let alone of His doctrine—is appallingly widespread. After the War, how timely would have been a national mission, dealing simply with the truths : God ; Soul ; Obligation ; Sin, and, maybe, need of a Revelation. That would have been striking when the iron was hot. I believe it to be growing hot once more. Then I would have liked that mission to be followed by another, with lantern-lectures, on the Life of Our Lord, treated as a narrative rather than "apologetically." That Life does its own work, and produces by sheer contact the "morality" that it reveals. Maybe our "under thirties" would respond, now too, to such a "revelation." They do not know, but want to. They are anxious, and have an appetite.

Catholics never need be "anxious," but they should have an appetite; and, till recently, we were puzzled by their seeming to have—in this country—so little. We mean, they seemed very far less concerned about the state of the world than, say, the Communists, and not nearly so ready to work, speak, and sacrifice themselves for the sake of their Creed and for what they professedly held to be that world's unique salvation. Abroad, of course, Catholic "youth movements" are almost normal, and very fine. Now we really seem to be developing them ourselves. What is "The Grail" but a magnificent "youth movement," inspiring many young girls of all classes with the highest ideals of active Catholicism? From Catholic Ireland "the Legionaries of Mary" have developed their campaign of enlisting both young men and women in the constant practice of the works of mercy. And, latest of all, the Christian Workers' Movement made its first organized appearance at the recent Liverpool Congress, an adaptation of the well-known Jocistes of Belgium and France. Our brief survey of the tendencies of the new "National Fitness" movement shows that it cannot give that character-training, based on moral certainties and on devotion to a divine Leader, which only a dogmatic religion can provide. All the more reason that these various organizations should be vigorously developed in our midst, so that hungry human nature, as far as our opportunities extend, should have its proper religious food.

Before closing let me quote additional testimony to the modern desire outside the Church for that certainty which the Faith gives us. A young man under instruction told me this amongst other things—"The other night I went into a speak-easy [!] where they all know me, and it's *impossible* to keep off religion. They say: 'What's all this we hear about you becoming a Candleburger?' They are nearly all Air Force. The only thing to do is to throw it back at them, and say: 'What else *can* one be?' They all talk about God, and morals, and prayers, without changing their attitude or expressions or stopping their drinks, and I couldn't make them go all goofy about religion if I wanted to, and I think that's good, don't you? After all I must give them *intellectual* arguments. And the man who *knows* about matter [he meant pressures, expansion of metals, etc.] is never the materialist. The materialist never can *do* anything."

My instructee is often instructing me!

C. C. MARTINDALE.



## BELGIUM'S PRACTICAL FAITH

**B**ELGIUM has a very good claim to be considered the most Catholic country in the world. There is, it must be admitted, a strong socialist party and in parts of the Walloon industrial areas neo-paganism has come into the open. Yet the fact remains that Belgium has each year more vocations than she can use for herself, with the result that Belgian priests and religious are to be found in every mission-field and under every flag. One parish alone in Bruges proudly records that eight of its sons and eleven of its daughters are at present at work in the foreign missions.

This active Catholicity of Belgium is strongly organized. There is no introspective quietism about it. It is objective, seeking not only to conserve what it has but also to conquer new territories. This concerted effort to conserve and to conquer is most vigorous in the social field. The Church in Belgium has long made it her policy to go to the working man and that policy is bearing fruit in magnificent Christian organizations along vocational lines, not only, let it be emphasized, among working men but also among employers. The task of organization has been carried through in the face of great difficulties, not the least of them springing from the mistaken attitude of some Catholics, until at the present time the Belgian Catholics are in sight of being politically and socially, as well as morally, stronger than their opponents.

The tale of this magnificent work should begin with the youth of the country. This not because the youth were the first to be organized (for the most part they were the last) but because in a battle against the effects of unsound teaching and bad environment, it is the right attitude of youth which matters most. Even up to and during the post-War years, Belgian youth was by force of circumstances compelled to keep very dangerous company. In spite of the preponderant Catholicity of the country the Belgian working classes had for three generations suffered the abominable treatment castigated so severely by Pope Pius XI in "Divini Redemptoris" (particularly paragraph 16). Ground down by the conditions of work imposed by their employers, many of them Catholic in theory while thoroughly "Liberal" in practice, a large section of the working class has ended by losing the Faith

entirely. It is to this continued ill-treatment and denial in industrial life of the precepts both of charity and of justice, rather than to the effects of communist propaganda, that the beastliness so prevalent in the back-streets and factories of Charleroi should be ascribed.

In such circumstances as these the Catholic Belgian working youth, from the moment of his going to work in the factory or the mine, stood in grave danger of losing his Faith. An apostle was needed. An apostle was found. The foundation of the "*Jeunesse Ouvrière Chrétienne*" (J.O.C.) by Canon Cardyn marked the turning-point in the struggle for Belgian youth. The development of the movement has shown that the battle for the soul of Belgian youth is already won. There can be no doubt but that the J.O.C., by its propaganda and by its trust in the youths themselves, has won their hearts. The militant Jocistes are fighting Catholics. The Faith has stirred their imaginations and their enthusiasm. A small orchestra, about to commence its task of providing an evening's entertainment in a crowded restaurant, quietly gathers together in the centre of the stage, makes the sign of the Cross, and dedicates its night's work with prayer. That is but one example of the spirit with which these young people are animated.

The J.O.C. is but one branch, though the greatest, of the general youth movement. Designed as it is for industrial working-class youth, it cannot help, in an industrial country such as Belgium, but be the greatest and the most spectacular. But there is also the J.A.C. (*Jeunesse Agricole Chrétienne*), particularly strong in the Flemish peasant areas, which does good work in fostering the enthusiasm for a militant Catholicism among the young peasants, a work particularly important in that many of these young peasants end by migrating to the industrial areas of the Walloon country where Catholicism has to fight against rampant paganism.

At this point, however, in the story of the organization of Belgian Catholic youth the story of triumph might almost be said to end. There are other sections in the youth movement, but without exception they must be written off as comparative failures. Their failure is due to the fact that the attempt has been made to carry over the organization of the J.O.C. and the J.A.C. to fields in which it is not suited. Besides the two great bodies which have shown so large a measure of success there are also the J.E.C. for school-children, the J.U.C. for

university students, and the J.I.C. (Jeunesse Indépendante Chrétienne) for youth of the professional and "independent" classes, for, if the phrase might be used (unfortunately it can be used), the young Catholic bourgeoisie.

All three organizations have the same weakness, lack of an enduring interest common to all the members. There is nothing permanent about the status of a schoolboy or a university student and the work done by the J.E.C. and the J.U.C. can be done quite as effectively and with less fuss by sodalities and confraternities. As for the J.I.C. there would seem to be no tie whatsoever to bind. Mere "independence" is not a common interest, nor have young lawyers any apparent common interest with young doctors or young engineers. The J.I.C. is, in short, too much of a mixture, lacking the *vocational* unity in which lies the strength of the J.O.C. and the J.A.C. In fact the J.I.C. appears to be little more than a confraternity of pious young ladies with little else to do than await a chance to get married.

It must be added that this weakness in the organization of professional youth is being overcome by means of a young *patron* movement. Here the vocational unity can be secured and the young men trained to an appreciation of the true place and duties of their profession in the social organism and of their place and duties in their profession.

In view of the great difficulties met with in the Christian professional organization of employers, this is an important development. There is in Belgium the "Association des Patrons et Ingénieurs Catholiques," which aims at bringing to the understanding of employers of labour, and thus into actual practice in the industrial life of the country, "the Catholic view of professional life and the Papal teaching on social questions." The movement has met with considerable success. There are sections in twelve industrial and commercial centres. Study-circles of employers meet once a month to discuss Christian social teaching and its application to actual social and economic conditions. There are frequent retreats. Contact is kept with the Christian workers' organizations and thus a positive effort made to override on true lines the dangerous cleavage between employers and employed. Nor must the Association's magnificent Press be left without mention, for its monthly, *Le Bulletin Social des Industriels*, is the best social periodical in Belgium.

At the same time, it would be false to suppose that all goes

well with Catholic employers in Belgium. There are many who are not members of the Association, and even of those who are there are some who, if that were possible, are still more Liberal than the Liberals. It is, however, a feat worthy of the highest praise to have succeeded in building up an association of Christian employers founded on the most uncompromising adherence to the principles of Catholic social teaching.

In one important respect the employers' organizations have an advantage over the workers' organizations. The employers being on the whole men of good secular education, it is easier to get them to study Catholic social teaching in its fundamentals. The weakness the "*Association des Patrons et Ingénieurs Catholiques*" has to fight does not lie in the lack of a trained intelligence but in the lack of a well-directed will. With the workers' organizations the weakness is twofold. There is, of course, a greater urge to social reform among the workers than among the employers, but this is not necessarily Christian in its mode of action. And superimposed upon their temptation to be led by bitterness is the bad intellectual training of the workers, a partial destruction of the faculty of reason which appears to be conterminous with modern universal popular education.

This double weakness greatly hampers the work of the Christian trade unions. It is, in the first place, impossible for the Christian trade unions to make a religious test of entry. They cannot demand of their members as a condition of membership that they shall hear Mass on Sundays and Holydays and make their Easter Duties. The result is that there are many men in the Christian trade unions who, if they are Christians, are Christians in no more than a very vague way. In their policy the trade unions are very Catholic in that, while insisting upon the full rights of the working man, they condemn class war and seek fullness of co-operation within the vocational group. Further than this they cannot go, partly because their task is essentially industrial, partly because of the nature of the material with which they have to work. But that they are performing their twofold task of seeking the way of co-operation, while sacrificing nothing of the rights of their members, can be seen from the cordial relations with the Christian employers' federation and by the fact that certain of the Christian employers, those not noted for their active Catholicity in matters industrial, would much

prefer to bargain with the socialist trade unions, the officials of which are evidently easier to handle, than with the Christian.

An attempt has been made to meet the need of Christian social education by the organization of the "Ligue des Travailleurs," but here again the weakness of an organization which does not conform to vocational lines is apparent. It is plain that the bond of a common Faith is not sufficient to bind great masses of men together for the active application of that Faith to the conditions of the world around them. Any organization which would seek to hold large numbers together and move them to purposeful action must make use of a *secular* bond more immediate to each group than is the common bond of the Faith. When the task required is the application of Christian teaching to industrial life the only bond that can be used with success is that provided by a common vocation. This the organization of the "Ligue des Travailleurs" has overlooked and its work has suffered in consequence.

Here again the lesson of experience is being learned. Already a guild of railway workers (to use a convenient English term) has been formed to further the religious interests of railway workers. As was to have been expected it at once fell foul of the "Ligue" which accused it of weakening the larger organization. There was also some trouble with the trade union, which was fearful lest the new body should interfere *from the outside* in trade union matters. There was really no need for the trade union to fear. The aim of the new guild is to do that work of religious training, including the fostering of a Christian outlook on social matters, which the trade union cannot do.

The weakness of the trade unions in vocational training on Christian lines comes partly, as has been said, from the nature of the material with which they have to work. Men coming into the Christian trade unions in adult life have normally little interest in Christian social teaching and little aptitude for learning. With the growth of the J.O.C., however, many young men are coming into the trade unions each year, men who are formed Christians and whose enthusiasm for the Faith has not been merely kept alive but also strengthened in the critical years since leaving school. But even these are, for the most part, largely uninstructed in the essentials of Catholic social philosophy. The J.O.C. has succeeded in

attracting to its ranks a magnificent body of volunteers; it has not succeeded in training them thoroughly.

This flows from what, to an outsider, appears to be a weakness in the organization and methods of the movement. The insistence on the obtaining by the youths themselves of precise details of the conditions obtaining in their *milieu* is certainly a most efficacious way of arousing and strengthening their enthusiasm for Christian social action. The insistence that when they have obtained the information they themselves shall, in concert with the Christian trade unions, take steps to have put right what is wrong, does teach them effectively that to a large extent their conditions will depend upon themselves. They are certainly taught in the best way, by practical experience, to value the work of a trade union. Yet the fact remains that they are not led as effectively as they might be to connect the experience they have gained with social and economic conditions in general and with Christian social teaching in particular. The result is that when they leave the J.O.C. and enter into the full life of the trade union, they have little more than their enthusiasm and their habits of activity, admirable qualities though they are in themselves, to guide them.

Perhaps the source of the weakness is that the direction of the movement, even at headquarters, is too largely in the hands of the young men themselves. The regional propagandists are all of them members of the J.O.C. This certainly ensures that they will be in sympathy with the comrades they direct and that the members will not grumble about the deadening hand of old age. But it does rob the movement of the help which experience and more mature knowledge than these young men possess alone can give. Action and the zest of youth are good things, but there is a tendency in the J.O.C., as is perhaps inevitable in any "youth" movement, to raise them so high as to lose sight of other essential qualities. Certainly contact with Jocistes leaves one with the impression that even in this poor neo-pagan Britain of ours one could find more mature understanding of Papal social teaching, though certainly not more enthusiastic eagerness for its application, than can be found in Belgium.

A strong and successful effort is being made to provide trained leaders and propagandists for the workers' movements and the social services. At Louvain there is a Catholic Workers' College which puts in the forefront of its programme

the moral and religious formation of its students and the teaching of Christian social doctrine, while finding room for a rigorous course in economics and in social history and organization. Opened a year later than the British Catholic Workers' College at Oxford it is, as is to be expected, much larger. There is also a women's college at Brussels. Both colleges are doing magnificent work and the influence of the people they send out can hardly be exaggerated. The fact remains, however, that the dissemination of Christian social teaching and of right ideas on economics and on politics is not so effective as it might be and not nearly so effective as one would have expected from the strength of the Church in Belgium.

The Belgians are proud of their organizations, and well they might be. Yet the impression one obtains is too much that of organization only. One feels unhappily that there is a tendency to mistake the organization for the end. This not because the organization is without purpose, for purpose it has abundantly, but because there does appear to be a lack of appreciation of the weapons that are to hand.

In this matter it is mainly the J.O.C. one has in mind. The J.O.C. is built upon a realization of the reality of the workers' personality. In its working out it does appear to underestimate the reality of the workers' mind. More could be done than is being done for the effective popular teaching of social doctrine, for the formation of minds as well as the direction of wills. The Belgians have done some remarkably good work. One feels that they could do better still if the rank-and-file were more fully trained.

Judging from the reports of the Liverpool Congress it would appear that the importance of having well-trained leaders and directors for the various forms of Catholic activity being co-ordinated in that great city and diocese has been fully recognized. The "Apostolate of like by like" demands from the worker especially a competent knowledge of history and ethics as well as of economics. To meet that need a College of Social Studies, resembling we suppose that existing in Salford, is presently to be opened, and meanwhile nearly a score of C.S.G. Study Circles are at work amongst the parishes.

J. R. KIRWAN.



## EXIT RUSSIAN COMMUNISM

THE elections to the Supreme Soviet are over and all Russia is obediently celebrating the benefits of "true democracy" under the rule of Stalin, the "greatest man of all ages." Festivities and processions waving red bunting, parades and speeches are a feature of the totalitarian state, a means to hypnotize the masses into believing anything the Government wills them to believe. In the Soviet Union this "Coué system" has been successfully practised for many years, and no opportunity is lost to stage some impressive mass demonstration. As a preparation for the forthcoming general elections the demonstrations on November 7th to celebrate the twentieth anniversary of the advent of Communism in Russia, provided a good opportunity for the members of the Government to emphasize once more the happiness and freedom Soviet citizens enjoyed as contrasted with the sordid misery and oppression prevailing not only in "Fascist" countries, but also in the great Western democracies. These first speeches were followed, during the whole of November and first two weeks of December, by a flood of verbiage, declarations, promises by the happy voters on one hand, and still happier candidates chosen to represent the people of Russia in her first Parliament, on the other. The voters declared their readiness to vote for anyone who supports Stalin and his party, whilst the candidates described in glowing terms the privilege to live and labour in the era of a worshipped leader whom they promise to serve faithfully to the end of their lives. Perusing these speeches by People's Commissars, scientists, workmen, artists, or peasants, one cannot fail to be struck by their uniformity, as if all these addresses were drafted by the same hand: all describe the horrors of Tsarism, the misery of an enslaved people, contrasted by the description of the present earthly paradise, all that has been done for the working masses in general and the given group of electors in particular, the speech ending in a doxology to the "greatest man in the world," "the light of the world," Joseph Vissarionovitch Stalin, who brought all this happiness to the Soviet Union.

There is nothing surprising in this monotonous uniformity since the "elections" of December 12th had been the object

of careful preparation the result of which was known in advance. Perplexed critics have pointed out that these elections should have never taken place because, with the exception of one single constituency, only one candidate was nominated for every electoral district. As no "opposition" would have been tolerated, such proceedings had nothing in common with elections as understood in other countries, nevertheless their importance is great for they ring the curtain down upon one period of the communist experiment in Russia and are a prologue to a new stage in her stormy history.

We are indeed witnessing the closing of the communist era and inauguration of a new autocracy under the rod of Joseph Stalin, *alias* Dzhugashvili. This transformation has not been sudden and unexpected, and now that the goal is so near, nothing is left to chance, but every new step is carefully thought out and planned. How careful this preparation may be judged by the information published in *Isvestia* that every one of the 569 constituencies for the election to the Soviet of the Union and the 574 districts for the election to the Soviet of Nationalities was connected directly with Moscow by telephone, and in the few cases when this was impossible, by telegraph or wireless. Special telephone lines were laid to distant regions of Turkestan and Siberia. No wonder, therefore, that everything proceeded so smoothly, and all those selected by the OGPU to represent the nation have been duly "elected" on December 12th. Theirs will be the special mission to proclaim Stalin ruler of All Russias under some title for which suggestions have been made, such as "Marshal of World Revolution," since the Red Autocrat must also head the *Comintern* and be ready at any moment to become Emperor of the Universe. To scale such giddy heights of power has been by no means easy for the uncouth Caucasian ex-seminarist, and much opposition had to be surmounted before the present stage could be attained.

The first opposition of relatively minor importance was, after Lenin's death, that of Trotzky and his party. It was not too difficult to defeat the "genuine Communists" both within the Party and in the country at large. In his capacity of Secretary-General of the Party Stalin was careful to appoint his own men to the secretarial posts of all local branches so that when the clash came, he had the Party's unanimous support against the "unorthodox" Trotzkyists. By an irony of fate those whose ideology closely approximated to the teach-

ing of Marx and Lenin were declared to have perverted that teaching: Stalin alone was its true and reliable commentator in defining Communism's "general line." Outside the Party Stalin pursued in those days a very different policy. The masses cared naught for Communism, orthodox or otherwise, they craved for peace and well-being and readily supported anyone who dangled before their eyes the mirage of better times to come. So by promising to uphold the well-to-do peasants against their destitute brethren, Stalin easily won them over to his cause. Trotsky's fury at his opponent's astute move—the "betrayal of the Revolution"—with the assistance of a newly created bureaucracy and the conservative part of the peasantry, is quite understandable.<sup>1</sup>

Having vanquished the Trotskyist organized opposition, Stalin proceeded to tackle the much more difficult task of breaking the stubborn, passive resistance of the vast inarticulate peasant masses. Lenin's attempt to introduce integral Communism collapsed before this passive opposition and, when the cities were threatened with starvation by the cutting-off of supplies, he capitulated and proclaimed the famous NEP (New Economic Policy), acclaimed by the short-sighted as the end of Communism in Russia. Stalin's warfare against the peasants is one of the most tragic pages of Russian history. After enjoying the support of the *kulaks* (well-to-do farmers) in his struggle against the Trotsky faction, Stalin veered round, completely reversed his previous policy and, having adopted that of his opponents, started upon a ruthless campaign of enforced collectivization. To smash for good any possibility for the rural population to hold up the Government by their resistance, the peasants were forced into collective farms, otherwise deprived of their own homesteads to become the salaried labourers of concerns growing agricultural produce for the needs of the State. These "agricultural factories," where family life is ruined because members of one family are enlisted in different "brigades" and seldom have the chance to meet and the home is only a place where tired-out men and women sleep, have been established at a terrible cost. It has been computed that over five million *kulaks* and "middling" peasants (*seredniaki*) were taken from their farms and deported to the Northern regions and Siberia where the overwhelming majority died slaving at the

<sup>1</sup> "The Revolution Betrayed," by Leon Trotsky, especially chapters ii and v.

building of railways, canals or in labour camps.<sup>1</sup> This "reform" carried out in 1929-30 without any special legislative act, was followed in 1933-34 by the famine in the Ukraine, a direct result of Stalin's agrarian policy, which carried away millions of victims.<sup>2</sup> So at the cost of the stupendous figure of some ten million lives Stalin broke the resistance of the most independent section of the peasantry, converting the survivors into dumb and obedient serfs.

Stalin's next struggle was against the men of his own party. To become the sole ruler of Russia he had not only to defeat, but actually destroy all those who might have enjoyed some authority within the communist party. Again he acted with great circumspection. At first, in 1935-36, he attacked only those old Bolsheviks who had lost all actual power though still retained a certain prestige as Lenin's close collaborators and men who had achieved much for the cause of the revolution. Their associations were closed, as well as such societies as "The Union of Veterans of the Civil War and Revolution," and their members dispersed. Then came the famous mass-trial of so-called Trotskyists when prominent communists, who had given up the very thought of any opposition and had conformed to the "general line," were condemned for crimes they had never committed. This first experiment proved successful: the country was well in hand, and Stalin could safely go one step further on his way towards personal dictatorship. Prominent communists were arrested and shot, often without even a similitude of a trial. One marshal, many of the highest generals and admirals of the U.S.S.R., presidents and prime ministers of almost every one of the autonomous Soviet republics, People's Commissars of the central Government, directors of the largest industrial concerns, communists of every rank and standing were one after the other denounced as "enemies of the people," arrested and, in many cases, shot. It had been rumoured that over one million (out of 2½ millions) communists have been "purged" out of the Party. Finally, the greatest danger always present for a dictator—his own instrument of oppression—the dreaded secret police, the OGPU, an organization

<sup>1</sup> The figure of people involved in this liquidation is mentioned in the "Report on Russian Timber Camps," by Sir Alan Pim and Mr. Edward Bateson for the Anti-Slavery and Aborigines Protection Society, p. 121.

<sup>2</sup> The number of famine victims has been estimated from three to more than six millions. See "Human Life in Russia," by Dr. Ewald Ammende, pp. 96-100.

which threatened to become even stronger than the Government itself, has been cowed. In this case Stalin had again the silent approval of the masses : when the wretched Yagoda, head of the OGPU, was arrested on the charge of peculation, there was jubilation among the people of Moscow. They never suspected that his successor Ezhov, a cruel unlettered workman, would surpass his predecessor in ruthlessness. Having disposed of Yagoda and his most important assistants, Stalin occupied the vacant posts with his own men ready to execute all his orders, at least for the time being.

Thus Stalin can now feel himself sole ruler of Soviet Russia. The elections to the two chambers have not only given him a docile instrument through which he can exercise his power at will, but have also facilitated the "weeding out" process of every independent, and therefore dangerous, opposition. During the election period the whole nation was submitted to increased mass-suggestion, and on December 12th went through the humiliating farce of a compulsory election of candidates imposed from above. Thus the masses have subscribed in advance to whatever Stalin may deem fit to proclaim through his new Parliament.

A question may be asked : is Communism still extant in Russia? Only naïve foreign idealists still try to credit its existence. The Constitution of December, 1936, basis of Stalin's new order, leaves no doubt that Communism is a dead thing in the U.S.S.R. Students of Constitutional law will have to evolve a suitable designation for the regime which has been established according to this Constitution. To us the term *State Capitalism* seems much more apposite than *Communism* or even *Socialism*. Indeed, it is a curious fact that the very word "communism" is carefully eschewed in the Constitution. Speaking under correction, we find it only in articles 126 and 141, and then only to designate the "Communist Party" which could not be styled otherwise. Socialism is frequently mentioned in the text, and the Union of Soviet Republics is called "a socialist state of workers and peasants." It is also true that all means of production are declared to be socialist property, bearing the form of State property (said to be the property of the whole people) or the form of co-operative and collective-farm property. But actually the people, the working men, are further removed from actual ownership than in any capitalist country. The Soviet State is the only owner in Russia, a super-capitalist, owner not only

of all land, mineral deposits, waters, forests, factories, railways and other means of communication, banks, agricultural enterprises and state farms, municipal enterprises and buildings, but also of the entire collective property of the whole mass of the people who are merely its slaves. No single workman, nor a group of workers, have any actual right to ownership, and those who talk of the abolition of Capitalism in favour of Communism on the Soviet pattern in order to allow the workers to own property, deceive themselves and others. In the Soviet State property belongs to the State alone—it is indeed State Capitalism: the people work and earn their living, but the whole profit is taken by the State who disposes of it at the whim of its rulers.

However by a curious paradox State Capitalism in no wise means that all men are equal within the Soviet State, nor that there are no "rich" and no "poor." On the contrary, in no other country in the world is wealth distributed more unequally than in the U.S.S.R. This has been confirmed by many writers who note how great is the discrepancy between the salaries of unskilled labourers and that of directors of factories or managers of large concerns. Other groups of privileged workers, such as the *stakhanovites*, artists and writers, receive salaries their foreign colleagues never dreamt of, and not so long ago the official Soviet Press was wont to publish the names of workers who earned from one to ten thousand roubles per month whilst their less fortunate comrades had to be contented with two or three hundred roubles (the average salary of a workman and employee, including directors and highly paid technical experts is 230 roubles per month). This inequality in the distribution of personal property is not only encouraged by the present Government as an expedient temporary policy, it is also sanctioned by the new Constitution: Article 10 declares that "The right of personal property of citizens in their income from work and in their savings, in their dwelling houses and auxiliary household economy, their domestic furniture and utensils and objects of personal use and comfort, as well as the right of inheritance of personal property of citizens, are protected by law." Soviet citizens may even accumulate capital and hold State and municipal bonds, thus to a certain extent participate without working in the profits from "socialized" industries. They may pocket interest on this capital and with luck may even win prizes in lottery-loans and invest these in new bonds

issued by the State,<sup>1</sup> such an accumulation of capital being protected by law. Thus some people may lawfully enrich themselves, enjoying the use of goods in an unlimited quantity owing to their privileged position, whilst others remain miserably poor, and the Soviet law will protect and safeguard the rich, irrespective of the way their wealth has been acquired, and will see to it that this wealth be safely handed over to their lawful heirs. Stalin's slogan for a "happy and merry life" is an encouragement for the new Soviet *bourgeoisie*, a small minority, to avail themselves of their privileged position to lead a luxurious existence in complete disregard of the sufferings and misery endured by the vast majority of the people.

A direct result of the official recognition of the right to become rich is the growing differentiation of *classes*, or as some term them, "social layers." Whatever name be given them, there is certainly a bureaucracy of officialdom constituted by the dictator's most loyal and servile henchmen. Below stands a large class of so-called "distinguished persons" (the official terminology used in the U.S.S.R.) formed by *stakhanovites* and shock-workers, soldiers, chekists, scientists, artists and writers, and all kinds of others whose devotion to the "beloved leader" has been tested and who have been singled out by him from the ranks of the common herd. Next comes the class of ordinary communists, carefully selected after years of probation and apprenticeship in the organizations of *pioneers* and *komsomol*, which undergo frequent "purges," whereby the less reliable elements are banished into the outward darkness. Lower, is the bulk of the population, whilst on the last rung of this peculiar social ladder congregates the numerous group of dispossessed, the remnants of the old privileged classes now deprived of every human right and treated accordingly. But a passing whim of the dictator and his lieutenants may degrade to this pariah class the most privileged member of the higher categories: no one under Stalin's rule may feel himself secure, few die peacefully in their own beds.

As Trotsky rightly says in his latest book, the Revolution has been betrayed by Stalin with the assistance of a powerful bureaucracy. To this we may add that, having defeated the Revolution which brought him into being, Stalin swept his

<sup>1</sup> See in *Izvestia* (e.g., October 22, 29, etc., 1937) advertisements of such loans.



house clean of whoever impeded his triumphant progress towards a regime of an Oriental despotism of the lowest type, leaning upon State industrialism after the Western pattern.

Yet Stalin's despotism, like every abuse of power, carries in itself the germs of its own destruction. The ruler of 170 million men lives in constant terror for his own life, a terror fully justified, for to-morrow he may fall victim to his chief executioner, in whose loyalty he still believes. Such is the system which "progressive" intellectuals in Europe and America are invited to admire and copy, and which is to infuse new life into the "decayed" capitalist world and give it the millennium.

G. JENSEN.

## *The Hands of God*

"Let us fall into the hands of the Lord . . . and let me not fall into the hands of man." 2 Kings xxiv, 14.

INTO the hands of man—man merciless,  
 Rapacious, bloody, proud—let me not fall !  
 Be Thou my judge, for Thy vast tenderness  
 In pity yearsns, Thy wisdom knoweth all.

Nor into woman's hands. Compassionate  
 Art Thou whose goodness thrills the seraphim ;  
 Too oft in her is virtue pale with hate,  
 Narrow, censorious, vindictive, prim !

In mercy send for sin Thy chastisement :  
 Spare not correction ; strike with a Father's rod  
 That so I 'scape the final doom—descent  
 To the abyss—out of the hands of God !

THEODORE MAYNARD.

# MISCELLANEA

## I. CRITICAL AND HISTORICAL NOTES

### CHESTERTONIANA.

I NEED not insist that it is with fatness that my personal relation with G.K.C. began. Even before I had much of a grip on Chesterton's vastness of mind, I was already vividly impressed by his bulk of body! It must have been about 1913 that, a new sun not a mere planet, he swam into my ken. In informal debates with my school friends a favourite topic had been this: that the fat are always fatuous. It was a subject which lent itself so easily to personal application! Yet those whom Cæsar, no fool, wished to have about him—thus I would plead in self-defence—were not likely to be stupid. Again, Falstaff's nimble wit was housed in a "huge hill of flesh." But these characters, far off in history or merely fictional, did not convince the opposition. There had to be cited a real, living colossus, and he took the shape of G. K. Chesterton. He closed the argument and, so to speak, clinched it. It was fitting that England's greatest debater should have thus, *ambulando*, triumphantly solved the question. He embalmed the decision in one of his famous epigrams—"the survival of the fattest."

One then read the books. One collected the books. To-day there is not a single volume of Chesterton's, however slight, that is not of my collection, and how many devotees, I hope, may say the like! It seems to me from those early days that Chesterton put more of himself into his books than other great authors do. Some critics will deny this, but it seems plain that there is less of Shaw in Shaw's works and less of Wells in Wells's. *Bonum est diffusivum sui*: the more good, the more diffuseness, and Chesterton had little but good to dispense. Although, to be sure, he was once slim, I like to think that his innate kindness and good humour necessarily found fitting expression in his genial bulk. Anyhow, I do not think that a less expansive man would have entered into personal relations with an unknown and far-off stranger as he did.

It must have been early that I began to indulge in the silly, well-meant practice of writing about him. One of these appreciations seems to have got across to Chesterton himself, and he wrote very kindly to thank me for the triviality. When his paper *G.K.'s Weekly* was founded, I put the few shekels I could command into shares. Not that I expected, no shareholder did, any large return

for my money, but the share-certificate, signed by the Company's Chairman of the Board of Directors, is for me a prouder possession than any bearing the signature of Rockefeller or Rothschild. A memento of those days is a copy of "The Short History of England" which Chesterton sent me with the following self-depreciation written on the fly-leaf in his unique and beautiful architectural handwriting. "This should never have been called a Short History of England: it's too short to be a history and too long to be an essay. Its only excuse is that it was written when English History was very nearly cut short" (1917).

That uncommon habit of self-disparagement is illustrated in another later instance. Rummaging in the second-hand bookshops in Charing Cross Road, I came by a Chesterton book which is a freak. It was a volume in George Bell's "Masters of Literature" series, in which Chesterton wrote, I think, on Thackeray and Professor A. J. Grant, the volume on Scott. But *mirabile dictu* my Charing Cross Road find was the Scott volume with Chesterton's name on the cover and on the title-page: and, as it happened, no mention of the real author anywhere in the 375 pages. Chesterton had once declared that "his best book was the one he never wrote." I sent this up to him as his "best book," and to my huge delight he wrote large on the offending title-page: "G. K. Chesterton is incapable of so scholarly and tasteful a compilation." The volume was dated 1913 and was apparently a first edition, to which somehow there became attached a wrongly printed title-page and cover. George Bell and Sons themselves could not explain the problem, and had never even seen their Scott volume with Chesterton's editorship flaunted on it. The British Museum, the final authority on earth on these things, was also nonplussed. Its only contribution to the mystery was the expression of an eager desire to keep the volume for itself—as if it had not already a good many books! G. K. C.'s published works are so numerous—perhaps we have not yet seen their end—that it may seem superfluous to add to them one which he did not write. Yet it stands proudly on my shelves amidst the legitimate progeny on the strength of its mendacious cover.

My first meeting with him was on August 5, 1927. I should have met him a day or so earlier, but he had forgotten a prior engagement to assist at the marriage of H. Belloc's son Peter, that day in Brighton. The rendezvous was the offices of *G.K.'s Weekly*: the top rooms of an ancient and cramped building accessible by a creaking staircase. We are told that the landlord later put up a prohibition against the conveyance of unusually heavy objects on that invalid stairway. That must have been after the engagement of an office-boy who was a bijou edition, yet not so very bijou, of G.K. himself. The arrival and presence of both of them was announced, first by remonstrances from the staircase, and then by a

chorus of creakings from their respective chairs. When the Editor, preceded by the office-boy, entered the little spare waiting-room, one realized the propriety of the hyperbole—"hardly space to breathe." I managed, however, to ask him if he could guarantee the truth of a story, recorded by A. G. Gardiner, of the little boy who had been to tea with Chesterton and answered a questioning aunt on his return—"Instructive afternoon? I don't know what that means, but you should see him catch buns with his mouth!" The great man, with a gust of laughter, admitted that the tale was true, but that two boys were involved. I remember little more than the story and the laugh—and the fact that, whereas to meet one's favourite author in the flesh is often a disillusionment, Mr. Chesterton was in this exceptional; he was better than any conceivable mental picture a reader could have formed.

His merriment was contagious: one was carried away by what A. G. Gardiner aptly describes as a "cascade of laughter." I am sure that Mr. Bernard Shaw cannot laugh like that; he is too spare. Nor do I think that Mr. H. G. Wells laughs like that; he is not big enough. That laugh was the trumpet that rallied a devoted Brotherhood around him, such as never rally round his rivals in fame. I have often been with the Distributists as they met at the "Devereux" near the office, brimming tankards in hand, and with songs on their lips from Chesterton's "Wine, Water and Song."

I saw him too in various other capacities than as the author of a library of books. There were his public debates; the great and historic one with Mr. Shaw on "Do We Agree?", and among others, specially noteworthy being the one with Mr. Scrymgeour, the Scotch "Pussyfoot," on Drink. It was one of the most heated discussions of his career and naturally, at the end of the debate, he took me, but not Mr. Scrymgeour, at once to a pub in the Strand, to regain his customary coolness.

Then there were his lectures, which many thought as entertaining as an evening with George Robey. At one on Cobbett he was late but he put the audience into merriment at once with: "Ladies and Gentlemen, I shall proceed to do at once what Cobbett would have done; take off my overcoat." At another, he apologized to the waiting audience with the plea that the delay had been due to the loss of his famous Inverness cape, which, by then, he thought, "the thief would have had cut up into trousers for his large Irish Catholic family."

I saw him prosecuted publicly in a mock trial for "Persistently Trying To Put the Clock Back." The Law Recorder was Judge, and sentenced the accused to read all Edgar Wallace, the latest book by Dean Inge, the latest speech by "Jix," and to write a new book of his own within three months!

At Westminster Cathedral he was frequently a worshipper at the 12 o'clock Mass and towered above the congregation at the

Gospel. Once the preacher alluded from the pulpit to a controversy which was then raging between G.K. and Mr. G. G. Coulton of Cambridge. I noticed how the gigantic figure cowered in its chair in a vain endeavour to look small.

He was the soul of goodness in a thousand ways but, naturally even with the help of wife and secretary, could not readily cope with an overwhelming correspondence. I had asked him for certain introductions for a long time without effect, but at last after a particularly piteous plea he appeared at the Westminster late Mass, a large hand digging into the inside pocket of his overcoat and bringing up the letters I wanted. One of these was to E. V. Lucas. He had described me as more versed in English Literature than he was, and as a friend of real literary men like Walter de la Mare! The association with Mr. Lucas later produced the Book of Prefaces called "G.K.C. as M.C." and the volume of his essays "Come To Think of It," a commemorative volume which I edited to mark the completion of his Twenty-five Years of writing on the "Illustrated London News." It was dedicated to Capt. Bruce Ingram, the Editor of that paper, "for suffering me week after week for twenty-five years."

Multitudes, to whom he was the embodiment of the Catholic spirit in literature, are still sorrowing that they may not "suffer him" any longer. But they can and will, please God, keep alive his fame and perpetuate his teaching.

J. P. DE FONSEKA.

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#### JAPAN, CHINA AND THE FAITH.

THE "missionary intention" proposed by the Holy See to the prayers of the faithful at the beginning of last month ran thus—"that the citizens of the Japanese Empire may come to recognize the brightness of eternal light," and recently the Pope, by appointing a Japanese prelate to the Archbishopric of Tokyo, has made a characteristic contribution to this desirable consummation. Whether in the heart of the Holy Father or of the lowest of the truly faithful, there is no interest comparable to the spreading of the Faith, nor is any non-personal misfortune greater than a serious check to that divine process. That is one of the chief reasons why the Catholic abhors war, even when it is a justifiable last necessity: it inevitably impedes the work of evangelizing the world, and increases international hatreds hostile to the Christian ideal. Both Japan and China, the last great nations to be offered the message of the Faith, are yet in many ways the most promising fields for missionary enterprise. Neither of them has known and rejected the Faith: they are not among the apostate peoples: both are profoundly religious and practise many natural virtues;

both are intelligent and capable of appreciating revealed truths: neither in these modern times so cling to their ancestral beliefs that they are intolerant of new forms of faith. There is no vigorous anti-Christianity amongst the leading classes of either country, and the natives of both, as a matter of fact, have joined the Church in growing numbers in modern times. Two recent articles in these pages<sup>1</sup> have put vividly before our readers the fact that the Church in China—divided into 125 Apostolic Vicariates and Prefectures with 94 Bishops of whom 21 are Chinese, 4,458 priests, nearly half of them native-born, seminaries, great and little, and thousands of religious women—had become, to a large extent, an indigenous growth, with over three million members and, in addition to its natural increase, a yearly harvest of some half-a-million converts.

In Japan the Faith has not made such progress, but there again it is not proscribed. There is no State establishment of religion. The National "religions," Shintoism and Buddhism, are not regarded with such reverent devotion as would make consideration of another faith impious or unnatural. Many prominent men have been and are Catholics. Catholic work for education is highly esteemed, and missionaries relate that the ordinary citizen looks upon Christianity with much respect. The great obstacle to acceptance of Christian claims is unhappily the vast variety of Christian sects by whose teaching the truth is obscured.<sup>2</sup> The Archbishop of Tokyo has four suffragans, and there are, besides, five Vicariates and seven Prefectures in the Empire, ministering in all to about 250,000 Catholics.

Now these two mighty but mainly pagan countries are at death grips, and the work of conversion is retarded by a war actively started by Japan in August last, but characterized by the Japanese authorities as purely defensive. The meaning of this portent in the East seems to be that Japan, which, within living memory, was a State of little account, has grown into a great Power and wants the world to know it. Provoked by long years of contempt and injustice at the hands of the "civilized" States, she is now bent on showing herself the paramount Power in the Eastern Pacific. In effecting this purpose she has followed the well-worn path of other Empires, extending on one pretext or another, her hold over neighbouring territory, and making her increasing strength the grounds of further requirements. We must allow that, if imperialism is still to be condoned in this narrow world, it is much more reasonable that the Japanese Empire should make China her prey than that that hapless country should fall, as it has fallen, into the hands of the nations of the West which have neither similarity of race nor geographical contiguity to palliate their desire

<sup>1</sup> "Catholic Shanghai: The Hope of the Chinese Missions," October, 1937: "Catholic China," December, 1937, both by A. H. Atteridge.

<sup>2</sup> There are no less than forty Protestant sects working in Japan.

to exploit it. The history of the "scramble for China," if less spectacular and less openly confiscatory than that which partitioned Africa, records the same ruthless struggle for markets between commercial rivals, waged without any concern for the welfare of those exploited. For her part, Japan in her successive annexations of Formosa, Korea and (in reality) Manchuria, in her early recognition of the League of Nations' helplessness, in her adroit alliances with Germany and Italy, and her exaggeration of the communist menace, has shown herself superior at the diplomatic game to the Powers who have hitherto counted on China as one of their "vested interests." Whatever the immediate result of the war, European-American domination in Eastern Asia is a thing of the past. The Brussels "Far Eastern" Conference (November 3—24) proved powerless to check Japan's methods of "readjusting fundamentally Sino-Japanese relations," so as to make China realize "its common responsibility with Japan respecting the stability of Eastern Asia" and thus "to establish permanent peace through close co-operation" with her victim.

There is no lack of sonorous phraseology of the kind to excuse, as "defensive," the presence of hostile armies in the heart of a neighbour's territory, no lack of protests that the acquisition of territory is the last thing aimed at. So tangled has the whole matter become that a statement was lately issued by a self-described "National Committee of the Catholics of Japan," which declares the conditions for a just war correctly enough, and proceeds to find them all realized in the case of Japan. "Anglican" Christians in Tokyo have similarly protested their country's innocence to the Archbishop of Canterbury. We may recall that in the Great War the French and German Episcopates exchanged letters of protest, each implying that the other's country was at fault.

Facts like these illustrate only the extreme difficulty felt by even good and virtuous men in so divesting themselves of the effects of heredity, tradition and education as to take a completely "outside" view of any moral issue deeply affecting their national interests. In the immediate circumstances no one could possibly have the complete knowledge of facts and of motives, necessary to form a right judgment, and so each gave his own side the benefit of the doubt. On the other hand, a Chinese prelate, Mgr. Yu-ping, Vicar Apostolic of Nanking, has published a manifesto based on the facts as he knows them and deriding as a mere pretence the main justification for Japan's aggression—the menace of a communized China uniting with Russia to overrun the East. Chinese Communism had already been repressed by Marshal Chiang-Kai-Shek, and the recent non-aggression pact with Russia had secured China's western frontier.

We who are neither Chinese nor Japanese can at least acquit the



vast multitudes of both nations of any desire but the natural one of securing justice said to be denied them somehow by their adversaries. The question and the degree of guilt concerns the principals alone, and of these it would seem that the Japanese authorities are least able to abide our question. Their case rests upon a series of assertions and assumptions which they have never submitted to an independent Court. Their policy has become intransigent and even truculent, ever since a change of Government last May gave power to the military party, which, under the dread of possible Soviet aggression, wants the railways and minerals of North China to add to its strength. Their methods of frightfulness and their indifference to the rights of others in pursuit of their own claims are, we are afraid, only lessons from the Great War carefully learned and somewhat improved on. The nations now at peace throw up hands of horror at such wanton barbarity, forgetting that each considers the rest quite capable of doing the like; nay more, many of them (those who are lucky enough to own the material and the factories) helping to provide the very weapons which are being used to such horrible effect. What is the use of solemnly condemning Japan, as the American State Department did on October 6th for "action inconsistent with the principles which should govern the relationship between nations," and yet allowing the States to assist the aggressor? Or why should the League of Nations denounce the bombing of Chinese cities and have no word of blame for those "merchants of death" who are working overtime to supply the bombs? It is surely illogical to tolerate the making of such devilish indiscriminating weapons and then reprobate their use.

The political world is rotten with hypocrisy and make-believe, because the inner springs of political action—mutual fear, desire of gain, national ill-will—have never to be mentioned in public, and because the politician can look to no standard of conduct by which all feel to be bound. Whenever national self-interest is set above the moral law, as it is now almost everywhere, in practice if not in profession, the most eloquent appeals to humanity or to any assumed rule of right are merely mockery. Japan, like the rest, puts self-interest first and, therefore, may flout with impunity international engagements, and national rights: she may destroy the growing measure of Christian civilization which the Church has established amongst China's millions. The great Powers who cannot unite even to defend their own commercial interests, have no thoughts to spare for those of Christianity.

J.K.

## II. OUR CONTEMPORARIES

- AMERICA: Dec. 11, 1937. **The New Dawn in Mexico**, by J. La Farge, S.J. [Describing the growth of the Catholic spirit, through organization and instruction.]
- AMERICAN REVIEW: Sept., 1937. **The Totalitarian Régimes**, by Ross Hoffman. [Some useful distinctions are drawn particularly between National-Socialism and Fascism.]
- BLACKFRIARS: Dec., 1937. **The Psychology of War-mongering**, by G. Vann, O.P. [A devastating exposure of the malice and stupidity of those who plan war.]
- CATHOLIC HERALD: Dec. 17, 1937. **Italy leaves the League**. [Editor offers a Christian analysis of Fascism, showing its good and bad points, and its instability.]
- CATHOLIC SURVEY: Vol. II, No. 6. **The Crisis of Communism**, by John Eppstein. [A penetrating analysis of the inconsistent aims of the communist movement and how Catholics can best oppose them.]
- CATHOLIC TIMES: Dec. 10, 1937. **The Heritage of Huxley**, by the late G. K. Chesterton. [The result of ignoring the supernatural shown in the loss of what is natural and normal.]
- CHRISTIAN FRONT: Dec., 1937. **Twilight of Liberalism**. [Shows how under Left influences all that is good in American "liberalism" has decayed.]
- CIVILTÀ CATHOLICA: Nov. 20, 1937. **L'ateismo comunista previsto e confutato negli ultimi scritti di Donoso Cortés**, by P. Leturia, S.J. [A study of the atheistic character of Marxism as foretold and examined by a great Spanish thinker.]
- HOMILETIC REVIEW: Dec., 1937. **Legal Aspects of the Vocational Groups**, by Charles Bruehl. [Shows how naturally they fit into an organism with the State as head.]
- IRISH ROSARY: Dec., 1937. **Empty Chairs at Moscow**, by G. M. Godden. [Comments, with useful quotations, on Stalin's "purge."]
- STUDIES: Dec., 1937. **The Papacy in a Changing World**, by D. A. Binchy. [An admirable study of the essential vitality of the Church in every variety of circumstance.]
- TABLET: Dec. 18, 1937. **The International at Geneva**, by "Augur." [A suggestion that the League of Nations has in reality decayed from inside.]
- THOUGHT: Dec., 1937. **The Suicide of a Nordic Race?**, by Peter Arrupe. [Shows that the Nazi sterilization laws are not only intrinsically wrong, but also wholly ineffective.]
- UNIVERSE: Dec. 3, 1937. **Madrid's Second Christmas**, by Hilaire Belloc [The importance of a speedy Nationalist victory if Anti-christ is not to be firmly established in Spain.]

### "THE MONTH" FORWARDING SCHEME

First we must wish all members of the Forwarding Scheme—both those who supply THE MONTH to missionaries in all parts of the world and those priests who receive it—every possible blessing and happiness during the coming year. It is always with mixed feelings that we open our enormous Christmas post; feelings of gratitude to the many missionaries who send us greetings and good wishes for the Holy Season; feelings of regret—this year greater than ever—that prudence has again forbidden us to send a Christmas card to each. Prudence wisely says—"they would rather have MONTHS than cards, and the postage alone of some 300 cards would enable you to shorten the waiting list by two or three." So prudence has again won the day!

Perseverance in well-doing is a rare enough virtue to make us appreciate very fully the fact that every subscription for a MONTH to be sent to missionaries in distant parts, has been renewed as it fell due, and none of those generous donors who send on their own copies have wearied of so doing, carefully and punctually, adding much to the charity thus unobtrusively exercised. There are still a number waiting to be added to the list of recipients, and we shall be very glad to hear from any readers who can undertake to supply them. Our mail is so heavy that an immediate answer is not always possible, but letters are taken in rotation, and none remain ultimately unacknowledged.

**FOREIGN STAMPS.** We are aware that many charities and good works are competing for these, and we are correspondingly grateful for those that are diverted to us, out of an almost boundless store. These kind contributions are beginning to increase again, after some falling-off, and give us hopes of being able to add to our list of missionary beneficiaries.

Readers who are willing to forward their "Month" to a missionary or to provide an annual subscription (14s.) for one to be sent direct to the more distant outposts are asked to communicate with The Hon. Secretary, "The Month" Forwarding Scheme, 31 Farm Street, Berkeley Square, London, W.1. Readers *must* enclose a stamped addressed envelope, and all names and addresses, whether of missionaries applying for "The Month," or readers providing it, *should be printed in capitals*. Missionaries should notify the Secretary if their "Months" do not arrive regularly, and both priests and forwarders should send us any changes in address at once. (Subscription from U.S.A., \$3.50.)

**FOREIGN STAMPS**, particularly from British Colonies, are collected by the Secretary and sold for the work of the Forwarding Scheme. These should be cut off leaving roughly  $\frac{1}{4}$  in. margin. If edges or backs are damaged they are useless.

# REVIEWS

## I—THE LITURGY OF ST. PETER<sup>1</sup>

**I**NTEREST in the Liturgy cannot go far before it begins to transcend the limits of our own Latin Roman Liturgy, and to provoke questions about other Rites. The central core of the divinely-instituted Sacrifice has gradually been clothed in ceremonies that express the faith and the racial reactions of Christians to their common heritage. The content of the Mass, so to call it, in itself one and simple, can be appreciated by different mentalities in a great variety of ways; hence the difference of Mass-Rites in different parts of the world—comparatively formal and legal within the Roman sphere, and in the East more elaborate and mystical. These notes, however, showing the deeper characteristics of the two main forms of the one same sacrifice, do not in any sense exhaust the richness of meaning expressed in the different Liturgies. Accordingly, for a reasonably full understanding of the Church's view of the significance of the Mass, we must needs take a comprehensive view. It is not merely idle curiosity or academic interest that leads Western Catholics to make a close study of Eastern Liturgies.

For such students, Mr. Codrington's subject has a special interest, for it combines in a sense East and West. At first, no more than a Western Mass in Greek, it gradually acquired Eastern modifications and additions which varied with the locality in which it was being used, so that it can provide a useful field for the investigation of the mentalities of its parent sources.

Mr. Codrington does not aim at exhausting this field. He hopes that it may induce "the learned to give further consideration" to the problems which the Liturgy raises. His own purpose is to suggest the probable date and place of the origin of the Liturgy, and to examine the circumstances of its diffusion. Incidentally, the apparatus for further study which he provides is most ample, about half the volume being taken up with texts and notes.

As to the date of origin, Lindanus of Ghent attributed the Liturgy to St. Peter himself, and Cardinal Bona, at the other extreme, to an Italo-Greek priest of the sixteenth century. Mr. Codrington, arguing from the fact that, with the exception of the Mass according to the Custom of the Roman Curia (which has the Proper of Pentecost) all other extant Greek texts agree both in their Collect, Secret and Postcommunion, and also in their

<sup>1</sup> *The Liturgy of St. Peter.* By H. W. Codrington. Münster-in-Westfalen: Aschendorffsche Verlagsbuchhandlung. Pp. viii, 224.

slight peculiarities, concludes that they are all based on the same Latin source. Further, a similarity in mistranslations in the Canon suggests that they are based on a single original translation into Greek. A lack of uniformity in the Byzantinisms of existing versions seems to show that these are not a part of the original translation, while the "ad verbum" Latinity of the Greek points to a servile original translation. The final suggestion is, then, that, taking into account also the existing bilingual text, the original translation was certainly interlinear; the work of one who, himself a Greek or at least Greek-speaking, was well acquainted with the Scriptures in Greek, but was not thoroughly familiar with Latin. The Liturgy itself was not purely Roman, but was corrected later to the Gregorianum, though the "diesque nostros" in the "Hanc Igitur" makes it post-Gregorian in date; the absence of "sumus" in the "Unde et Memores" brings it forward to the first quarter of the ninth century. There are, indeed, difficulties in dating the first translation as early as the ninth century, while, on the other hand, it is possible that this translation itself had been brought up to date, and that the original translation should be dated even earlier. If, however, we confine ourselves to the evidence of the manuscripts, and bear in mind the earliest known reference to the Liturgy of St. Peter (on an equality with those of Alexandria and Jerusalem) by St. Euthymius of Iberon (between 972 and 1020), it seems reasonable and safe to propose the early ninth century as its date.

As to its place of origin, the author suggests tentatively that Taranto would perhaps satisfy the two conditions of a Greek-speaking people and Irish-Lombard influence. The question of the Italo-Greeks and their clergy, together with their "border" language and their relations with Rome, is one which has to be considered in the solution of the present problem.

Mr. Codrington's work has involved wide issues and extensive knowledge; the result is a piece of admirably documented and very close reasoning that should commend itself to those who have a sufficient acquaintance with the matters involved. Indeed, any further and more extensive work on the Liturgy will necessarily be indebted to his, and will, we think, be the justification and reward of the present work.

The book is obviously not for the ordinary reader, but, granting a real devotion to the Mass, everyone can appreciate the spirit of the work and be encouraged to seek the fuller understanding which results from acquaintance with other Liturgies of the Catholic Church.

G.R.L.

2—ANIMA NATURALITER CATHOLICA<sup>1</sup>

THIS is not only the record of a conversion to Catholicism but the tracing of a life-history in which a desire for the Catholic Faith was always present, though for long inarticulate and not understood.

There is nothing of the epic in it, at least to the reader, though no one can judge of the heart-searchings of another, but it is the rather even story of a gradual growth. Two forces seem to have dominated Miss Kaye-Smith's life, a desire for religion and the knowledge of God, and a determination, amounting almost to a vocation, to write about Sussex and its people. Both of these have reached fulfilment, and the book is concerned to tell the story of that achievement. Of the author's novels it is not necessary to speak, for she has established her place among writers of the day, but the candid revelation of her advance along the road to success as a novelist has great psychological interest apart from the main purpose of the book which is to show how and why she took the step of entering the Catholic Church, and to explain the stages of development leading up to that—from the strict Victorian Protestant childhood onwards.

There seems to have been no acute crisis in the writer's life, and the pressure of financial worry has also been almost entirely lacking, a factor which, as she had married an Anglican clergyman who also "came over," is of no small importance, since it must have made possible a more objective consideration of the claims of the Church than is given to many who feel Her attraction. Perhaps the most interesting fact in the writer's discussion of herself is that she knew from childhood just what she wanted to do—an experience very uncommon—and in retrospect it would seem that this was paralleled in the spiritual life, though for a long time this was unrecognized. *Anima naturaliter Catholica* is a very fitting description of this convert to the Faith, though as she points out in the book, her conversion in one sense, namely that of "returning to God" came about when she recaptured a faith not dead but lost while she remained in the Anglican communion. The completion of this was to follow in later years in that Church where all are intended to find their home.

Different from many biographies of converts though this is, facts common to most experiences of this kind still emerge, to illustrate the universal need of humanity and God's provision for them in the Church, and it is specially interesting to find that just as the change from subjective Protestantism to objective Catholicism involves a re-orientation of thought, so in the case

<sup>1</sup> *Three Ways Home*. By Sheila Kaye-Smith. London: Cassell. Pp. 218. Price, 7s. 6d.

of this author, a new technique of writing has to be learned as the outcome of her change of belief.

This is a book many will enjoy, those who love Sussex as well as those interested in the development of the human soul, and though it is intensely personal, no trace of preoccupation with self mars it.

H.W.A.

### 3—BIBLICA <sup>1</sup>

WE are always glad to welcome every indication that the Word of God is becoming better known and appreciated by the faithful, and the growing number of translations and commentaries which deal with the Bible in whole or in part gives us good reason to rejoice. We have under notice here an assortment of "Biblica" of varied character but alike valuable as stimulating devotion to Sacred Scripture. To take the largest first, it was natural that so competent a New Testament scholar as the late Abbot Chapman should take a lively interest in the synoptic problem. Mgr. Barton quotes him as writing in 1930 that he had written "thousands of pages of notes on the subject." It is rather characteristic that he added, "I believe I can *prove* [italics as in the book] how Mk. used Mt.—all by new arguments which are quite conclusive." He was then preparing the present book, which he was prevented by his premature death from completing, but Mgr. Barton has bestowed such scholarly care upon it that the total loss cannot be great. The printing of the volume must have been a difficult and complicated business, owing to the schematic arrangement of much of the Greek, and the Aberdeen University Press is much to be complimented upon the skill with which it has performed its task. Taking into account the nature of the subject and of the printing, the price is moderate.

The "conversion" which the Father Abbot begins by relating is simply a turning from one documentary hypothesis to another, without the smallest hint or suspicion that an oral hypothesis is even plausible. To a convinced oralist, therefore, only too much of this elaborate work will rank as *magni passus, sed extra viam*;

<sup>1</sup> (1) *Matthew, Mark and Luke: a Study in the Order and Interrelation of the Synoptic Gospels*. By the late Dom John Chapman, O.S.B. Edited by the Very Rev. Mgr. Barton, D.D. London: Longmans. Pp. xxvi, 312. Price, 25s. n. (2) *The New Testament: a new translation from the original Greek*. By the late F. A. Spencer, O.P. Edited by Charles J. Callan, O.P., and John McHugh, O.P. New York: The Macmillan Co. Pp. xiv, 717. Price, \$4.50. With Maps and Indexes. (3) *Nahum and Habakkuk: Westminster Version of the Old Testament*. By the late Dom Hugh Bévenot, O.S.B. London: Longmans. Pp. xxviii, 40. Price, 2s. and 2s. 6d. n. (bound). (4) *Catholic Students' "Aids" to the Study of the Bible*. By Hugh Pope, O.P. London: Burns, Oates & Washbourne. Vol. V. Second Revised Edition. Pp. xvi, 454. Price, 7s. 6d.



such a one, indeed, finds himself more or less in the position of a *tertius gaudens*. A vast array of non-Catholic scholars hold it a matter of "critical orthodoxy" that Matthew and Luke are derived from Mark and Q (roughly, a source containing the sayings common to Matthew and Luke). And now, five pages suffice for the main proof that Mark is based on Matthew, and another five to show the impossibility of Q! And indeed, Q as a document is a difficult assumption, because it must have existed much as it is in Matthew, and must have been de-judaized in Luke, but it is far harder to believe that in Luke it should have been scattered piecemeal as well. Yet it is just this scattering that Abbot Chapman is prepared to accept (pp. 99, etc.). His refutation of the dependence of Matthew on Mark is even harder to accept, and Mgr. Barton's remark is perhaps significant, that "it must be left to the students of this book to decide whether or no the Abbot has made out his case" (p. xxii). The astonishing thing is that his rejection of Mark as a source is based on three of the strongest reasons for supposing that Mark is a source, viz., that the whole of Mark is included in Matthew and Luke, that either Matthew or Luke always vouches for Mark's order, and that they very seldom agree against Mark (pp. 3-4). If the Abbot really has refuted the current view, it is at least a question whether he has replaced it by anything more plausible.

It was part of Dom Chapman's charm that to the end he retained something of the *espiègle* in his disposition; when propounding one of these new-fangled documentary hypotheses in place of a view of eighteen centuries' standing, what more delightful than to proclaim that the traditional view is "a Protestant theory and remains essentially Protestant"? We regret that Mgr. Barton takes such paradoxes seriously, but since he writes that it is *not* essentially Protestant "in the sense that it is doctrinally unsound" (p. xvii), he ought surely to realize that nobody has any possible right to call a theory *essentially* Protestant which is *not* doctrinally unsound. Mgr. Barton explains that it is essentially Protestant "in the sense that it assumes that the early Christian catechetical instruction consisted in learning the life of Christ by heart," and adds the strange comment that "it helped out the Protestant tradition that the Christian revelation was primarily a written one" (p. xviii). But nobody has ever said that the first converts were instructed in "little or nothing else" (*ibid.*), and St. Luke expressly says that he is writing his Gospel in order that Theophilus may realize that the instruction which he has received is reliable (Luke i, 4).

St. Luke implicitly ranges himself alongside of those who have received their information from those who were eyewitnesses from the beginning and ministers of the word, but these last are largely replaced in Abbot Chapman's scheme by the written Matthew and

Mark, though indeed with the extraordinary complication that in both cases each evangelist's study of his predecessors led him to make cuts in his own manuscript. And Mark, which has always been considered (and is in this volume considered) the Gospel of Peter, must now be taken back rather to Greek Matthew, with Peter reduced to the role of Matthew's first exegete. As a matter of fact it is hard in any case to suppose a Greek Matthew at this early stage. St. Papias, our earliest witness about such details, tells us that "Matthew wrote the oracles in the Hebrew dialect, and each translated them as best he could" (cf. Eusebius, "Church History," iii, 39); St. Irenaeus tells us that Matthew wrote while Peter and Paul were evangelizing in Rome ("Against Heresies," iii, 1), Abbot Chapman did not live to deal with this question of tradition; but it is safe to say that he would have found no solid support in it for his own views.

Two of our other works are translations, one dealing with the New and one with the Old Testament, and both like the first, posthumous. At the beginning of the century Father Francis Spencer, an American Dominican, published a translation of the Four Gospels from the original Greek, which ran through four editions in as many years. This success led him to translate the whole of the New Testament, but for one reason or another it was not quite ready for publication before his lamented death in 1913. His last wish was "that some of the younger Scripture scholars amongst his brethren should take his work in hand and edit it for publication." We are told by his present Editors that he was "an accomplished linguist, particularly a Latin, Greek, Hebrew and Syriac scholar of the first rank," and, therefore, obviously well equipped for his task. On the occasion of the Bishops of the United States deciding in 1935 upon a new translation of the Vulgate, interest was revived in Father Spencer's MS. New Testament and it was entrusted to the capable editorial hands of Fathers Callan and McHugh, O.P., who have supplied introductions and many additional notes, etc., and, moreover, have been aided by distinguished scholars of their Order in Rome, viz., Fathers Vosté and Garde. So the version as it now appears has the highest recommendation.

We are not sorry that the proposed new translation of the Vulgate N.T. in the United States has been set off by this new translation from the original Greek. The Vulgate commands our respect as the official version of the Latin Rite, a trustworthy version, venerable in its antiquity, important in the history of theology, and commended by the Legates of the Council of Trent as safe in doctrine. Nor should it be difficult nowadays to produce a better translation of it than the so-called Douay Version, the excessively Latin style of which suffers further from the confusion caused by the successive revisions of Bishop Challoner and

many others. But at the present time, as Père Vosté writes in his introduction, the tendency in the Church is to translate Holy Scripture from the original languages; this is very necessary for the further advance of biblical study, and for that widening and deepening of biblical knowledge generally, which began with Pope Leo XIII's issue of the "Providentissimus Deus," and was the prayer of Pope Benedict XV in the "Spiritus Paraclitus."

In the construction of the Version itself the Editors seem to have had the student mainly in mind, for, although the text is paragraphed naturally, with chapter and verse indications removed to the margins, it is nevertheless frequently interrupted by explanatory cross-headings and cross-references and—a detail which, from the reader's point of view, is a greater blemish—by a constant change of type. Not only are the utterances of Our Lord italicized but all O.T. references and quotations are put in small capitals; aids to the understanding which no doubt help the scholar, but break up the page unpleasantly to the eye of the devout reader. The book is otherwise well printed, with good paper and wide margins—a marked contrast in this respect to the cheap, double-columned, close-type turn-out of our ordinary New Testaments. The translation itself is in plain modern English, without being, except occasionally, too familiar. In St. Paul's Epistles there is a slight and a very natural tendency to paraphrase—Père Vosté indeed says of the Version that it is "at times quite free in order to be more within the grasp of present-day readers," who will need, therefore, to be on their guard. And almost inevitably there are expressions which might be readily improved; for instance "a slumbrous spirit" in Rom. xi, 8 has struck us as rather unhappy, though we do not mean it as at all typical; nor do the notes strike us as always adequate; that for example on the "Wise Men" (Matt. ii, 1); the comparative rarity of notes in the case of "Romans" suggests that the Editors have practically despaired of interpreting that Epistle in the space at their disposal.

Still, the work has passed through expert hands and shows plentiful evidence of care and accuracy. The harmonizing of Gospel parallels, which is always troublesome, has been diligently attended to, and we have found but a few very unimportant slips. We are glad to see that the note on Phil. i, 1 states that the words for "bishops" and "priests" in the N.T. are not distinct: it is well to have this view expressed, though we do not feel sure that bishops as such are ever mentioned. (The reference there given should be 1 Peter v, 1.)

Like Father Spencer, Dom Hugh Bévenot, O.S.B., did not live to finish for publication his translation of *Nahum and Habakkuk* in the Westminster Version of the Sacred Scriptures but, as his Editor, Father Lattey, explains fully in the preface, the work is substantially his and the utmost care has been expended so as to

incorporate his meaning in notes and text wherever it has been inadequately expressed. It is a pleasure to find the words of these two prophets in the metrical forms in which they were first written—real poems full of vigour and colour, and of a high enthusiasm for the rights of God. The general reader will not need the abundant historical and textual notes provided, but for the student they furnish all the necessary means of getting to the roots of these old prophetic oracles.

Father Hugh Pope's *Aids to Bible Study* has well nigh, during the twenty years or so of its existence, reached the rank of the "indispensables," at least for those for whom it is primarily intended. The second fully revised edition of its fifth volume—devoted to Acts, Epistles and Apocalypse—testifies to its continued and well-deserved popularity. It is not to be expected that a detailed comparison should be made here between this edition and the last: we may take for granted that so keen a scholar has kept himself and his book *au courant* with the latest developments of biblical research, even though hardly any references occur in the bibliographies to books published later than 1933. On the other hand—rightly enough, for the student should be aware of the progress of non-Catholic discussion of the Bible, if he has to defend or illustrate the Catholic position—Protestant and even infidel authorities are freely referred to, with correctives where called for, whilst frequent recourse is had to the writings of the Fathers. Students will also welcome the publication here of the various decrees of the Biblical Commission.

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#### 4—BEWARE OF THE EXPERTS<sup>1</sup>

THE book under review comes very opportunely at a time when there is a tendency for "Science" to take over and formularize every department of existence—physical, chemical and biological.

The author does not define "Common Sense"; in fact he says that to do so would require another book: but he leaves it to be understood that it is, more or less, that logic which the man of average intelligence employs when not stampeded out of it by the formulæ and "ipse dixits" of scientific pundits. Significant in this connexion is the admission of an eminent mathematician in the third edition of one of his books dealing with the modern theory of matter: "The modern theory of wave-mechanics casts doubt on some of these concepts—perhaps on all, although this is still in doubt. Thus it may prove necessary to discard many or all of

<sup>1</sup> *Science and Common Sense*. By W. R. Thompson, F.R.S. London: Longmans. Pp. vii, 237. Price, 7s. 6d. n.

them before long. Yet Rutherford's concepts provide a simple and easily visualized picture of the atom, whereas the theory of wave-mechanics has not yet been able to provide a picture at all! For this reason we shall continue to describe the atom in terms of Rutherford's picture, and its subsequent extension by Bohr and others."<sup>1</sup>

Implicit in this admission, it seems to us, is a double attitude—first, that "this is probably all wrong, but we are going to use it as if it was right," and secondly, that it is not so much the truth of the concepts that counts, as their presentability in an understandable form to the mind of the ordinary man. Yet these concepts had been built upon an elaborate mass of mathematical processes which *ought* to be certain and unchangeable.

One feels that the ordinary man is very much at the mercy of the eminent mathematicians, who, with their approximations and substitutions could, if they wished, fool him to the top of his bent, without his being in a position to check them at all. They may even fool *themselves*.

Therefore, especially valuable is Professor Thompson's chapter entitled "The Abuse of Mathematics," in which the author points out the danger of mathematical speculation, unless it is constantly checked by reference to realities. We have seen the dangers of mathematical speculation in the realm of Physics; but it is in Biology especially that there is danger of divorcing mathematics from reality, where we are dealing with living things endowed with a very real power of self-regulation. A mathematician receives from a geneticist a mass of information (the result of his experiments) on, say, the genetics of the American fruit-fly, *Drosophila*. He has probably never seen a specimen of *Drosophila*, nor perhaps does he want to, but he at once begins to weave his material into a web of curves, percentages, predictions and speculations. If the unfortunate *Drosophila* fails to behave in conformity with his curves, etc., then so much the worse for the *Drosophila*, and, incidentally, for the ordinary geneticist who has to take the mathematical speculations on faith.

Professor Thompson is not only an eminent Biologist; he has a sound knowledge and sense of philosophical principles, and is, therefore, at an advantage in applying a sound criticism to some of the wild speculations that are taken as fact by popular scientists, unable, as they often are, to detect the possible fallacies contained in formulæ and high-sounding phrases.

The chapter on Evolution is a sober and unexaggerated account of what is or is not *proved* by the various arguments in favour of Evolution. He stresses especially the argument from Palæontology, rightly as it seems to us, for Palæontology is the only

<sup>1</sup> "The Universe Around Us." By Sir. J. Jeans. Third edition, p. 122.

source of what might be called historical evidence for or against Evolution.

We heartily commend this book to specialists and to non-specialists alike.

G.W.

### 5—"WE'RE ALL COMMUNISTS NOW"<sup>1</sup>

IT is some years ago since the slogan went forth from liberal quarters "We're all Socialists now." If "the silent people" heard and turned again to their ordinary pursuits without dismay, thoughtful people had their conviction confirmed that a revolution was in progress. Mr. J. L. Benvenisti, in his latest book, mentioned below, would have us all prepare ourselves to hear any of these days from the lips of a Conservative or National leader the dictum "We're all Communists now," and he gives sound reasons for his opinion. No doubt by that time the word "communism" may have become as unfashionable and as devoid of clear meaning as is the word "socialism" now, but the thing will be there, as firmly established as it is ever likely to be, and clearly discernible to the mind which goes behind appearances.

In a former book "The Iniquitous Contract," Mr. Benvenisti made a stimulating and original study of the root principle which operates with accumulating force to promote the monopolistic tendency in our present society. In the book under review the author studies the actual progress of this tendency as it can be seen at work in the transformation of society under our eyes, and it is a subject which gives ample scope for a display of his power of thought, acute observation and flair for the apt illustration of a clear argument. It would be an injustice to Mr. Benvenisti to attempt to summarize the march of his argument in a brief space, but the reader who is inclined to be sceptical is likely to be disconcerted by the evidence which he ably marshals in his support, and by the care with which he avoids exaggeration.

A disillusioned stockbroker was recently reported to have said that there was so much writing on the wall that nobody could read it. It is the great merit of this book that it spells sense out of the writing on the wall, because the author's thought proceeds consistently from first principles, and he has a marked power of the clear exposition of economic thought, and these qualities are rare among the host of reformers, planners and harassed legislators of to-day.

B.F.

<sup>1</sup> *The Absent-minded Revolution*. By J. L. Benvenisti. London: Sands. Pp. vii, 122. Price, 3s. 6d. n.

## SHORT NOTICES

### MORAL.

MANY will welcome in book form Fr. D'Arcy's broadcast addresses on **Christian Morals** (Longmans: 5s.). We do not wonder that non-Catholic writers find in him one according to their own hearts. He has a way of discovering what they have in their minds, and how they are reacting to it. He lets them see that he understands their thoughts, and even sympathizes with them, before he proceeds to suggest to them that they are wrong, and how they may come right. In this spirit, in this book, he treats of the foundations and ideals of Christian morality, following this discussion up with an application to some current topics, birth control, pacifism, Marxism. It is a collection of essays which may well be given to a non-Catholic who wishes to know the authentic Catholic point of view and how reasonable it is.

### BIBLICAL.

In a paper with the title *Nequando convertantur* (Marietti: 2.00 l.), Signor Francesco La Cava rightly contests the idea that Our Lord by His teaching through parables had any intention of hardening the hearts and blinding the intellects of His hearers; rather was His purpose one of pure mercy—to save them from the guilt of rejecting the known truth. It is more generally held that their guilt was antecedent: their voluntary and unreasonable prejudice against the Teacher deprived them of any claim to clearer teaching. They had not the will to believe, though humble petition would have elicited that will.

### DOCTRINAL.

Those who would teach religion through the Gospels, that is, through the Life of Christ, will find an admirable model in **Christ the Leader**, by the Rev. W. H. Russell, Ph.D. (Coldwell: 8s. 6d.). The author follows Our Lord through the various episodes of His career, thus writing a life of his own; then draws from each scene one application after another, in such a way that when the course of sixty-four chapters is finished there is little in Catholic dogma or moral which he has not touched upon. At the end of each chapter there is a series of questions on both the Gospel matter and the doctrine. Among other things Dr. Russell's book excels in the way the lessons are brought down to everyday life; this is admirably repeated in the questions. The course, with two lessons a week, is designed to cover a year's work, but we think most teachers will find the matter far too much to crowd into a year. There is a copious index, which makes the book doubly valuable.



## PHILOSOPHICAL.

Formal logic is rather at a discount. It is often said to be artificial and without any real value. But as a propædæutic for clear thinking and the accurate detection of fallacies, it is by no means devoid of practical utility. To have a vague idea that there is something wrong with an argument is certainly preferable to deeming it flawless; but to be able to pounce on the flaw, size it up, expose and label it, is far more desirable.

We may welcome therefore the English translation of Jacques Maritain's book on Logic—*An Introduction to Logic* (Sheed and Ward: 8s. 6d.). This is the first of a series of volumes on Scholastic Philosophy, and comprises a treatment of Minor Logic. The French edition of the introductory volume to the series was reviewed in *THE MONTH* for February, 1921, the English edition being published by Sheed and Ward as "An Introduction to Philosophy." In the volume on Major Logic we are promised a complementary treatment of the different modern theories about Logic. In reserving the question of the methods of the different sciences for the treatise on Critique, as a part of Metaphysics, the author is to be commended.

M. Maritain has both friends and enemies, and he has striven with intrepidity to propagate and defend the Thomistic system and to apply it to very varied provinces of thought and life. For this we must be grateful to him, for he is tireless and courageous in his service of the *philosophia perennis*. We sympathize, then, with Dr. Phelan's panegyric of Maritain, *Jacques Maritain* (Sheed & Ward: 2s. 6d.) though some of his subject's views on matters outside philosophy may tend to lessen his credit as a sound thinker.

Father de Vries, S.J., in his helpful little work on *Criteria*—*Critica, in usum Scholarum* (Herder: 2.50 rm.)—has steered a middle course between superficiality and complexity. In the first part he establishes the possibility of true and certain knowledge through the consideration of the immediate data of consciousness and of the primary axioms of cognition before going on, in the second part, to treat of knowledge which transcends self-consciousness and, in the third, of scientific cognition. The work is regarded by the author as a foundation for Metaphysics, since it has as its special object, to establish the legitimacy of an affirmative reply to the question raised by Kant: "Is metaphysical knowledge a possibility?" or "Can there be a science of Metaphysics?" Since the book is designed for use in class, it preserves the customary division of the subject-matter into different theses. It is well printed and of pleasant appearance, and it has the merit of considering the doctrines of such modern German thinkers as Max Scheler, E. Husserl, Martin Heidegger and A. Rosenberg.

## DEVOTIONAL.

Father Thomas A. Becker, S.J., in *The Hidden Life of Christ* (Apostleship of Prayer, 515 East Fordham Road, New York: \$1.00), has wisely reprinted in this volume a series of articles on the personality of Our Lord which have appeared in the *American Messenger*. He takes the actual words of the Spiritual Exercises for his guide, and with their aid discusses the inner meaning of the Incarnation and the other mysteries to the Finding in the Temple. For the *Hidden Life* itself he gives a series of six chapters on the virtues of those years, beginning with Obedience, ending with Charity. The papers show deep knowledge of the Scripture; the commentary is mainly suggested by our own experience of everyday life.

A series of "fifty-two Meditations for the Sundays of the Church's Year," by Viator, have been published in a small volume entitled *He is Faithful* (B.O. & W.: 5s.). The title suggests the main theme; the author is chiefly concerned with the causes of depression in the lives of ordinary people, and with their antidote. He writes with his eye on the subjective difficulties of his readers, and in the language of ordinary life; at the same time he holds up a high ideal in the practice of the Faith, showing how this is the secret of the "peace which the world cannot give."

We are pleased to find that the *Dictionnaire de Spiritualité*, Fascicule VII, published under the editorship of Père Marcel Viller, S.J., continues to cover a very wide range of subjects. In the present fascicule we have an article on "Calvin et Calvinisme," another on "Carême (Spiritualité du)" as also on *Carmes Déchaussés*, and of course an account, still incomplete, of "Cassian" written from more than one point of view. What was not so inevitably to be expected is an exposition of "Canonisation," which includes an historical survey of the past and present process, and also a statement, borrowed from "M. Toynbee" (if we mistake not Mrs. Arnold Toynbee, a daughter of Professor Gilbert Murray, and a convert to Catholicism) providing a list of canonization processes which are accessible in print. These deal particularly with the processes which have been reprinted in the Bollandist "*Acta Sanctorum*," but are by no means confined to that collection. Such lists are extremely useful, and all scholars interested in hagiography have reason to be grateful for information which the unaided student may otherwise have to spend endless time in acquiring for himself. We hope that bibliographical features of this kind will be developed rather than curtailed in future issues of this very valuable publication, which is issued by M. Beauchesne (Paris: 30.00 fr.).

The late Father Peter Lippert, S.J., was one of the best known and most influential priests in Germany. One cannot help feeling it a little unfortunate that he should be introduced to English

readers by a book so un-English in style as **A Modern Job speaks with God** (Longmans: 7s. 6d. n.). The series of paradoxes of which the book consists (God is the Day—God is the Night, and so on) are neither particularly profound nor particularly well explored, and the style of poetry and rhetoric in which they are worked out is little help to their appreciation. It is a great pity that so good a thinker as was Father Lippert did not choose a simpler medium, for many of his ideas, when one succeeds in disentangling them from the verbiage, are penetrating and suggestive. He was not a poet like the ancient Job, and plain prose would have given his deep, devout mind a better chance to express itself convincingly.

#### LITURGICAL.

From the Turin publishing house of Marietti comes a handy edition of **Missæ Defunctorum** with all the other rites and ceremonies connected with the burial of the dead. It approaches Royal 8vo in size, is clearly and beautifully printed and should be useful for small churches and chapels.

The average congregation has been waiting for **The Benediction Choir Book**, compiled by Sir Richard Terry (B.O. & W.: 5s.), an abridgement of the larger and somewhat expensive *Complete Benediction Book*. The present book is quite within the means of the ordinary parish church. The abridgement has been skilfully made and contains all the best available Benediction music. It is in no sense a mutilated edition. The less important tunes, the unnecessary *faux bourdons* have been omitted, but all the old traditional tunes are present with a large number of excellent new settings. There is no need to stress the fact that every page shows careful workmanship. The book is scholarly without being academic. All will welcome the inclusion of a number of Plain Chant melodies in each section and the hymns and motets will be a godsend to smaller choirs. The book is admirably produced, well printed and well bound, in fact generous value for the price.

#### HISTORICAL.

It may surprise many readers of Mr. James Devane's **Isle of Destiny** (Browne & Nolan: 3s. 6d.) to learn that, long before the creation of the Roman Empire, there existed a Celtic Empire, reaching from Asia Minor to Ireland and including all southern Europe and the coasts of the Mediterranean, not of course under one Government but representing a more or less uniform culture. It is the contemplation of the force and vigour of that racial dominion that persuades the author that it is not yet dead, but may survive in a yet more characteristic development. Meanwhile in a broadly tolerant spirit he surveys the present scene with its

origins and its possible future. And he considers that the root of division between the Irish themselves, and between Ireland and England is religion—diverse systems of belief and conduct which have always prevented unity and absorption. Mr. Devane has read and reflected much, and the result is this masterly essay in the philosophy of history which should stimulate thought and appease bitterness on both sides. His solution of final unity supposes the subsistence of certain dividing facts, like different Faiths, yet he concludes that their co-existence will only make the resulting culture more rich and many-sided. This seems to assume that a wholly Catholic culture must needs lack some element of completeness, a thesis which, theoretically at least, can hardly be maintained.

Written quite objectively by a neutral observer on the Red side **Correspondent in Spain** (Sheed & Ward : 7s. 6d. n.), by H. Edward Knoblaugh of the Associated Press, may be warmly recommended as a trustworthy account of the "Loyalist" Government's conduct of the civil war. Mr. Knoblaugh has been in Spain, mostly in Madrid, from February, 1933, to March, 1937, when his honesty caused him to lose favour with the censorship, and so deprived him of his usefulness as correspondent. His story confirms all that one has heard elsewhere of the divided counsels amongst the Reds—called as generally in America "the Loyalists" although they are not, like "the rebels," loyal to the true Spain—their murderous methods of killing all whom they suspect as opponents, their extermination of religion, and, above all, their extremely efficient propaganda of falsehood whereby they have hidden the real nature of the conflict from the masses in the United States and Great Britain. The writer rarely pauses to point morals, for his record of facts speaks for itself, but no fair mind can avoid the conclusion that the fight, in the main, is between Christ and Antichrist. It should be a valuable weapon in the hands of the Christian Front.

#### BIOGRAPHICAL.

It is not only the number of missionary martyrs produced by France in these last four centuries that wins our esteem; it is also the number of books France can produce concerning the missions, all of which seem sure of a remunerative sale. In **Apôtres et Martyrs** (Téqui: 15.00 fr.) Abbé Emm. Legrand continues the tradition. In eleven well-sustained chapters he takes us round the world, to Canada, India, Indo-China, Korea, Manchuria, Japan, China, Tibet, and Africa, showing us what French missionaries have done and have suffered for the Faith, from Brébœuf to Chapdelaine. The author is full of his subject, and rejoices in his task; his book is alive with interest from beginning to end.

## FICTION.

**The Gates of Jerusalem**, by Jacqueline Cockburn (John Murray : 7s. 6d. n.) has entirely fascinated us. The chapter-headings are all in terms of the Gates of the Holy City—thus you obtain admirable orientation, archæology, and colour. Yet the book is a story and a very good one at that. And it exhibits every type (I really believe) of human creature that is to be found "within thy gates, O Jerusalem." Hence we are presented—as by no political discourse could we be—with the transcendent world-problem offered at the present day by Palestine. Besides this, the writing is exquisite. We have no space to consider the story "gate by gate" and we trust it is unnecessary to do so as the intelligent reader will hasten to secure it, but the first chapter envisaging them all, offers you, like the prelude to the *Meistersinger*, a foretaste of all that will follow, promising beauty to you, but even so barely hinting how beautiful the beauty will be, or how enthralling the human pathos. Armenians, Russians, Americans, Englishmen, a Franciscan, German-Jews and other sorts, transfused by an immemorial history, from Sennacherib to Titus, from Omar and Saladin to Allenby. Well, I cannot remember a book that has kept me so attentive all the way through; nor one in which I would want no word altered. The English police-officer Daubeney ended by looking at the Golden Gate, now walled up and to be opened only to admit the last Christian conqueror, and perceiving "the truth of its message": yes, but also and primarily the Pope's message, who never, in himself or in his diplomats, speaks platitudes, but always, "words of eternal life." It may well be that Palestine, not Spain, not Russia, is going to lead up to the pacification of the world, or again, to its final catastrophe. "Pray for the peace of Jerusalem: they shall prosper who love thee."

## MISCELLANEOUS.

The late A. E. Housman who so prostituted his high poetic gifts to songs of defiance and despair, and turned his back upon the witness of Nature to God, is a very proper butt for parody, and all that one can say, after reading the merciless exposure of his atheistic posing and posturing contained in **The Shropshire Racket** (Sheed & Ward : 3s. 6d. n.), by Stephen L. Robertson, illustrated by Thomas Derrick, is—"Well, he asked for it." The perfection of parody lies in the little that needs doing to reproduce the essential style and substance of the parodied and, judged by this standard, Mr. Robertson ranks high among the parodists. Mr. Derrick's pen-and-ink drawings give additional point to the humour.

A recent book, published by W. Heffer & Sons and entitled **Democrats and Dictators** (2s. 6d.), makes pleasant reading. It is

by no means as formidable as its title suggests, for it is the record of a symposium held during the cruise of the Hellenic Travellers' Club in March, 1937. The theme round which the various short papers centre is a lecture given on a cruise of the previous year by the Duchess of Atholl. This is printed in an appendix and in smaller type. One wonders whether in the mind of the editor, Sir Henry Lunn, the relative value of the discussion and the original lecture is to be assessed by the size of type allowed to both. The names of Professors T. R. Glover, Cyril Bailey, J. F. Dobson and G. Temple, of Lord Meston, Sir Charles Petrie and Sir Walter Layton among many others show that the book will repay careful reading. As the company was cruising in the Mediterranean, there are many references to ancient Greece and Rome. Professor Glover regards the despot as a second-best but is not too optimistic. "What can history say," he asks, "of a democracy intent on everything that amounts to suicide?" Sir Charles Petrie asserts that "dictatorship is by nature an essentially temporary function," but suggests that "in its present phase it will probably outlast most of those now living." Professor Cyril Bailey is impenitent and concludes with the avowal that he "would rather have perished by the sword of Antony than have lived secure and suppressed under Augustus." Bishop Barnes repeats (and we do seem to have heard it before) that "it is the quality of the stock, first and foremost, that matters," and adds that the Italians are not sufficiently advanced in the scale of true civilization to accept the "Liberal Idea." His Lordship would be happier surely cruising in some Norwegian fjord than in that inland sea, girt with peoples of such inferior worth. The Democrats do not have it all their own way, by any means. The Earl of Idlesleigh treats of the Man and the Hour, confesses his admiration for Philip of Macedon and leaves us to infer what we like about Philip's modern counterparts. Professor Temple in what is, I consider, the best paper of the lot, shows himself surprisingly iconoclastic and concludes that "large-scale democracy is a physical impossibility." Altogether an admirable collection of essays with something of that serene atmosphere in which they were first composed.

An experienced hand in instructing converts, Father Conrad F. Rebesh, S.S.J. has put the lessons of his experience at the service of others in his interesting book *Convert-making* (Coldwell: 6s. 6d.). He studies the priest who would work for the sheep that are not of the Fold, the sheep themselves, the social degrees into which they are divided. He discusses the various ways by which contact with non-Catholics is or may be made. Through all these chapters the author shows a keen psychology and understanding of men, a keen sympathy with pure ignorance; he almost assumes that the reason why most people are not Catholics is because they

know no better, and it is our business to teach them. How this may best be done, and how, when done, it may afterwards be developed, is the subject-matter of the last chapters. A very practical and well-ordered book.

#### REPRINTS.

As is well known, the Oblates of Mary Immaculate have been assigned for their mission field practically the whole of northern Canada. The first history of their heroic labours, called **Mid Snow and Ice**, by the Rev. P. Duchaussois, O.M.I., has now appeared in a second much cheaper edition (Coldwell: 3s. 6d.) and retains all its original interest and edification.

A volume on the same theme, called **Hidden Apostles**, by the same author (Coldwell: 3s. 6d.) is now published for the first time, but, as it opens up another aspect of the work of the Oblates, namely, that done by the Brothers of the Congregation—men who do all the hard work of carrying stores, erecting huts, even building river steamers, driving dog-teams, it is as fascinating as the former and reveals a life of spiritual and physical adventure which, although the scene is arctic, is calculated to fire the blood. Both these volumes should be in every school and missionary library.

The "Ark" Library of Messrs. Sheed & Ward, designed to rescue for another set of buyers books which their original price serves to keep submerged, in spite of their intrinsic value, under a constantly rising flood of literature, never received a more worthy occupant than Mr. Alfred Noyes's **The Unknown God** (3s. 6d. n.). It is an exposition of the capacity of the human reason, if used properly, to reach an adequate knowledge of God, and it is largely devoted to exemplifying this fact from the writings of the great apostles. We said about it when we first reviewed it in October, 1934, amongst other nice things—"No finer work of apologetic has been produced in our generation," and we venture to say so again.

#### MINOR PUBLICATIONS.

The Catholic Truth Society has lately published a concisely-written pamphlet on **The Catholic Church in South Africa** (2d.) with two appendices giving useful information as to Vicariates, etc., and the respective Ordinaries. Additional publications of the Society are a new edition of an **Illustrated Confession Book for Children** (2d.), by a Sister of Notre Dame; and a brisk little story, **The Chauffeuse Secretary** (2d.), by Margaret Laycock.

The December 8th issue of **The Catholic Mind** (America Press: 5 cents) contains, amongst other useful matter, a stirring resumé of the life of St. Isaac Jogues, the seventeenth-century apostle to the North American Indian savages. It also reprints the Pope's *Encyclical Letter on the Holy Rosary* (5 cents) and the timely



*Catholic Reply* to the recent Protestant Open Letter on Spain, which tried in vain to discredit the famous Pastoral of the Spanish Hierarchy. This pamphlet (5 cents) should do good in helping to promote a better understanding of the real issues involved in the Civil War in Spain—reinforced, as it is, by a telling article, expressly written by Father Francis Talbot, S.J.

**Our Faith**, by the Rev. Bernard Kelly (Messrs. Virtue & Co.: 4d.), is a booklet, in its second edition, containing a handy summary—"for schools and home use"—of the cardinal points of our Holy Religion, reasonably presented and aptly illustrated by kindred facts, examples and quotations.

Mgr. Canon Jackman's stirring **Address to a Meeting of Members of the Society of St. Vincent of Paul** has had an effect beyond its immediate audience and is now republished in a handy pamphlet (obtainable from Holy Rood Church, Watford, Herts, 3½d. post free) so that its good work may be spread yet further. It is an appeal to the Catholic conscience to face facts however disturbing—the chief of these being that, with all the means of decent living procurable, vast multitudes cannot live decently because individual wealth rather than social welfare has been made the main motive for industrial endeavour. Immediate action is needed for the destitute are ripe for revolt and the communists are ready to lead them. On the other hand Catholics know or can know the remedy. "The Pope's encyclicals stand badly in need of loud-speakers," says the Canon, whereas Catholics themselves pay them little heed.

## BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

BURNS, OATES & WASHBOURNE, LTD.,  
London.

*The Jesuits*. By Gaetan Bernoville. Translated by Kathleen Balfé. Pp. 202. Price, 7s. 6d. *The White Fathers in Africa*. By Donald Attwater. Illustrated. Pp. 116. Price, 2s. 6d. *The Church and Reunion*. By Father Vincent McNabb, O.P. Pp. x, 236. Price, 6s. *The Catholic Church in Modern Scotland*. By Peter F. Anson. Illustrated. Pp. xi, 235. Price, 7s. 6d.

CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE, Washington, D.C.  
*The Church and the Jews*. A Memorial Issued by Catholic European Scholars. Pp. 36. Price, 10 c.

CATHOLIC SOCIAL GUILD, Oxford.

*A Code of International Ethics*. Prepared by the International Union of Social Studies. Pp. 144. Price, 1s. n. CITE CHRETIENNE, Brussels.

*Traité de l'Amitié Spirituelle*. By Blessed Aelred de Rievaulx. Translated by Frans Ingham. Pp. 103. Price, 10.00 fr.

COLDWELL, London.

*A Saint Under Moslem Rule*. By Justo Perez de Urbel. Translated by an O.S.B. of Stanbrook. Pp. xiv, 245. Price, 10s. *God, Man, and the Universe*. By various contributors. Edited by Ivan Kologrivov, S.J., and Aloysius Ambuzzi, S.J. Pp. xxiv, 594 (44, Appendix). Price, 6s.

- CONVENT OF THE HOLY CHILD JESUS,  
St. Leonards-on-Sea.  
*The St. Leonards Chronicle, 1937.*  
Pp. xviii, 76. Price, 3s.
- DESLÉE DE BROUWER, Paris.  
*Madame Acarie.* By Rev. Bruno de  
Jésus-Marie. Pp. 122. Price, 12.00  
fr. *Problèmes Moraux.* Saint Augus-  
tin. Texte, Traduction, Notes by  
Gustave Combes. Pp. 565. Price,  
25.00 fr. *Le Pape et le Communisme.*  
By Mgr. Paul Richaud. Pp. 166.
- DUCKWORTH, London.  
*Peace without Honour.* By Wine-  
frid Holmes. Pp. 71. Price, 3s. 6d. n.
- ÉDITIONS SPES, Paris.  
*Trésor des Héros.* By José Ger-  
main. Pp. 217. Price, 12.00 fr. *La  
Formation à la Pureté.* By Maurice  
Rigaut, S.J. Pp. x, 278. Price, 18.00  
fr. *Adieux.* By Wladimir d'Ormesson.  
Pp. 256. Price, 12.00 fr.
- IRISH MESSENGER OFFICE, Dublin.  
*The Irish Jesuit Directory.* Pp. 90.  
Price, 1s.
- LETHIELLEUX, Paris.  
*Pages d'Évangile: Méditations.* By  
Abbé P. Marc. Pp. 208. Price,  
12.00 fr.
- LONGMANS, GREEN & Co., London.  
*Piers Plowman.* An Interpretation  
by T. P. Dunning. Pp. ix, 214. Price,  
8s. 6d. n. *Nativitas Christi.* By  
Mother St. Paul. Pp. vi, 155. Price,  
5s. n. *And then the Storm.* By Sister  
Monica. Pp. 231. Price, 6s. n.
- MARIETTI, Turin.  
*Missae Defunctorum.* Edit. 4a in  
40. Pp. ix, 44. *Praxis Ordinand-  
orum.* 3rd edition. By C. Carbone.  
Pp. xiv, 262. Price, 10.00 l. *Caerem-  
oniale juxta Ritum Romanum.* Vol.  
II. By Rev. A. Moretti. Pp. xvi,  
586. Price, 30.00 l.
- NOTRE DAME UNIVERSITY, Indiana.  
*Scholasticism, the Philosophy of  
Common Sense.* By Rev. John A.  
Staunton. Pp. 65.
- OXFORD UNIVERSITY PRESS, London.  
*European Civilization.* Vol. VI. By  
various contributors. Edited by  
Edward Eyre. Pp. 1624. Price, 25s. n.  
*The Poems of Francis Thompson.*  
Edited by Wilfrid Meynell. Pp. xi,  
367. Price, 3s. 6d. n.
- PLEYDEL-BOUVERIE, London.  
*Psycho-Monetary Expansion.* By  
Christopher Pleydel-Bouverie. Pp. 47.  
Price, 1s. n.
- SANDS & Co., London.  
*Letters of Teresa Higginson.*  
Selected by a monk of Ramsgate  
Abbey. Pp. 79. Price, 2s. 6d. n.  
*Dominican Life.* By F.-D. Joret,  
O.P. Pp. xii, 311. Price, 7s. 6d. n.
- I give Glory.* By Abbé Henri  
Perreyve. Pp. 95. Price, 3s. 6d. n.
- SHEED & WARD, London.  
*Pope Pius the Eleventh.* By Philip  
Hughes. Pp. x, 318. Price, 8s. 6d.  
n. *Insurrection versus Resurrection.*  
By Maisie Ward. Pp. xi, 588. Price,  
15s. *This House is Mine.* By Francis  
Macmanus. Pp. 253. Price, 7s. 6d.
- The Oxford Groups.* By Maisie Ward.  
Pp. 44. Price, 1s. n. *A Third Sheed  
& Ward Anthology.* Pp. xi, 412. Price,  
5s. n. *Saints by Request.* By Joan  
Windham. Pp. vii, 125. Price, 3s. 6d.  
n. *The Greatest of the Borgias.* By  
Margaret Yeo. Pp. 318. Price,  
3s. 6d. n. *Ground Plan for Catholic  
Reading.* By F. J. Sheed. Pp. 47.  
Price, 6d. n. *Introduction to Scrip-  
ture.* By Thomas Moran. Pp. vi,  
188. Price, 7s. 6d.
- ST. JOHN'S ABBEY, Collegeville,  
Minnesota.  
*Dramas for Lent.*  
*Everyman.* Adaptation and Presen-  
tation by Clarus J. Graves, O.S.B.  
Pp. 38. Price, 50 c. *The Great  
Theatre of the World.* As above. Pp.  
41. Price, 50 c. *Man Goes on Trial.*  
As above. Pp. 86. Price, 50 c.
- TÉQUI, Paris.  
*Dominicales.* Tome IV. By Eug.  
Duplessy. Pp. viii, 505. Price, 15.00  
fr. *L'Éducation de la Politesse.* By  
Chanoine Henri Pradel. Pp. 141.  
Price, 6.00 fr.
- UNITED STATES CATHOLIC HISTORICAL  
SOCIETY, New York.  
*Historical Records and Studies.* Vol.  
XXVIII. By Thomas F. Meehan. Pp.  
271.
- VERONA PRESS, Verona.  
*Pale Maidens.* By Frederick John-  
ston. Pp. 67. Price, 3s. 6d. n.
- "VITA E PENSIERO," Milan.  
*L'Ideologia Rosminiana.* By  
Graziado Ceriani. Pp. xi, 388. Price,  
25.00 l. *Metodi . . . della Delinquenza.*  
2nd. edit. By Fr. A. Gemelli, O.F.M.  
Pp. xvi, 147. Price, 12.00 l. *Paolo  
Ubaldi: Studi.* Pp. 483. Price, 50.00  
l. *Metodi, . . . della delinquenza.* 2nd.  
edition. By Father A. Gemelli,  
O.F.M. Pp. xiv, 147. Price, 12.00 l.
- VITTE, Paris.  
*Un Saint Traversa La France.* By  
A. Auffray. Pp. 264. Price, 13.00 fr.
- WILLIAM J. HIRTELL, Co., INC.,  
New York City.  
*The Heart of the Church.* By  
Francis P. Donnelly, S.J. Pp. 208.  
Price, \$1.00.

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